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THE MOSLEM WORLD

A QUARTERLY REVIEW

OF CURRENT EVENTS, LITERATURE, AND THOUGHT AMONG MOHAMMEDANS AND THE PROGRESS OF CHRISTIAN MISSIONS IN MOSLEM LANDS.

EDITOR:

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The Moslem World

VOL. IV JANUARY, 1914 No. 1

EDITORIAL

—:o:—

TEMPORA MUTANTUR.

THE times are undergoing change, and to those working in the Moslem East, almost every month brings its witness to the fact.

Not long ago a play was announced at the chief play-house of one of the great Moslem cities of the East, which was said to reflect in a remarkable fashion some of the thoughts that are agitating the Mohammedans who have been brought under modern influences. The subject was, to a large extent, the lot of Moslem women in marriage. One scene which provoked much applause represented a refined woman discussing with her lady friends, who had come to visit her, the delinquencies of her husband, his continual absence from home, the evenings wasted in the saloons of the city, in gossip and worse. The climax of the scene was reached when the wife said, " It comes to this, that if our husbands will not come home to us, we will go out to the coffee houses and bring them in ! " There was no irony in the applause that followed, and those who know the East best will best appreciate how far we have moved for that sentence and that applause to have become as much as possibilities.

In another scene of the play it comes out that an educated Moslem who proposes to the heroine, is already married. But is such a second marriage not legitimate by Moslem law ? Does not the holy Koran permit it ? With indignation and rising tones, she absolutely rejects him, and utterly refuses to share his love with another. (Great applause.) . . . Nay, to this points also the honourable text (*aya sharifa*) in the Book itself, for when

it says, "Take in marriage of such as please you two, or three, or four," it says immediately thereafter, "*But if ye fear that ye cannot act equitably between them*, THEN ONE ONLY."* Thunders of applause followed: there was no need to draw the inference more explicitly.

In other words, the Christian contention is openly asserted. It appeared to strike no one that pious Moslems, beginning from the Prophet and all his most famous companions, had attempted and failed to achieve this impossibility; and that if the real command of the Koran is *one only*, then all those Moslems had broken that law.

Tempora mutantur, and we must be ready to meet the changes. Sometimes we find desperate attempts to prevent and frustrate the exposure of Mohammed as moral ideal by a *tu quoque* to Christians as feeble as it is disgraceful and shockingly untrue. One of the men of the very class which applauded that speech (very likely he was himself one of the audience that night) has sought to take away the right of the Christ of the Gospels to be the moral ideal; as if one said, "You have effectually taken away our prophet's claims; but better no moral ideal than the Christians'!" The most disgraceful insinuations and accusations, based upon some of the most delicate and beautiful incidents in the Gospels, are levelled against the Sinless One.

Of course this only manifests the pollution of the mind that could conceive such things, or read such things into the clean text. But no! it manifests also one thing a great deal more important, namely, that the position has been surrendered, and that all that is left for them is to strike gratuitously at the truth which could not be resisted. Omdurman had fallen; but that did not prevent the mortally wounded Baggara from stabbing, with despairing viciousness, at the deliverers whose coming they had failed to stop.

We must take even this as a sign of the changing times, and of victory for the principles of Christianity.

W. H. T. GAIRDNER.

* Surah iv. 4.

ISLAM IN BENGAL

——:o:——

With the beginning of the Slave Dynasty in the year 1206 A.D., India became a Mohammedan Empire, and not a mere dependency as heretofore. Previously for two hundred years, adventurers, more ambitious than religious, had come campaigning from their mountain fastnesses during the pleasant months of the cold season, returning home at the end of spring. While absent from India, their favourites were appointed as viceroys to rule over the conquered areas.

Mohammed Sahab-ud-din-Ghori, the last of these campaigners, at his death in 1206 A.D., held most of Hindustan in subjection. He had no child to succeed him, but he had favourite slaves of Turkish descent whom he had trained as his own sons. Three of these were acting as viceroys in the above-mentioned year: Eldoz at Ghazni, Nasir-ud-din at Kubachi in Multan and Sind, and Kutb-ud-din Aibak in Hindustan. On the death of the Emperor, his nephew ascended the throne and sent word to Kutb-ud-din that he should be King of India. The house of Ghor had practically brought the whole of Hindustan under its authority, but there were a few details to be settled such as the subjugating of Bengal. Mohammed Bakhtyar Khiliji, a fellow slave, was the general whom Kutb-ud-din entrusted with this duty. He began by subduing the turbulent rulers of Bihar, who were the last of the Buddhist dynasty founded by Gopala in the ninth century, and by slaughtering the monks of Okantapuri, and burning thousands of their valuable manuscripts. He then proceeded to plunder the wealthy of Bengal and conquer the three then known divisions called Rarh, Barend and Bangadesh. He secured the first two, entered Lakhnavati, where the

Hindu Raja, Lachman Rai, was deposed, and where the first Moslem capital of Bengal was established under the new name of Gaur.

From this centre, he began the Islamisation of Bengal and the building up of the Moslem power in the East of India. As might have been expected, his success was rapid and remarkable, for he had to deal not with fighting Rajputs but the timid Bengali people, and Hindu kings and others in authority yielded to him with comparatively little opposition. The third division of Bengal, called Bangadish, now known as East Bengal, was subjugated by Mohammed Tughlak Shah, in 1330 A.D.

The Mohammedan history of Bengal may be broadly divided into five periods :—

A.D. 1203–1337.	The conquest of Bakhtyar Khiliji, followed by the rule of several Nizams appointed under the Ghori and Khiliji dynasties.
„ 1338–1538.	Rulers set up independently of the throne of Delhi, some of whom were Hindus, but the majority Moslems.
„ 1538–1576.	Sher Shah and his Afghan successors ruled Hindustan, and placed Bengal under viceroys.
„ 1576–1725.	Akbar wrested Bengal from the Afghans. It became a viceroyalty under Moghal Emperors.
„ 1725–1765.	Nawabs of Bengal, nominally under the Delhi Emperors.

That the Mohammedans were strong in their position as rulers may be inferred from the fact that at the time of Akbar, that is in the sixteenth century, Bengal, for the purpose of Government, consisted of twenty-four *sircars* or divisions, one situated as far away as Sylhet. The combined landowners in these *sircars*, according to the *Ain Akbari*, had to furnish, when called upon to do so, 23,330 cavalry, 801,158 infantry, 170 elephants, 4,260 cannon and 4,400 boats. This force could be augmented by the army from Bihar, which numbered 11,215 cavalry and 412,350 infantry. A century later when Shaista Khan, the viceroy of Dacca, had to suppress a rising of

the Mughs of Arracan, he was able to equip a fleet of 700 war vessels and send an army of 143,000 men.

What has the political strength of the Mohammedans of that period to do with Islam in Bengal to-day? We think a great deal, but just how it helped to bring about

the widespread and numerically strong community it is difficult to say.

There are to-day more Mohammedans in Bengal than in any other province of India, and various hypotheses have been put forward to account for their origin and the cause for their preponderance. There is the foreign

element. As all except five of the Mohammedan rulers of Bengal were of either Afghan, Moghal, Iranian or Arab origin, it will be evident that they must have had with them large companies of men—soldiers, government officers, favourites and adventurers—who, having left their women-folk at home, would marry the women of the places in which they happened to settle. The number of these from foreign parts was further augmented by those who were banished from Delhi and other courts. Sultan Mohammed Tughlak was so unscrupulous in oppressing Moslems who were not in his immediate circle, that they were glad to get away to Bengal to save their lives. Akbar banished many learned men and leaders of Islam in order to weaken their power. Further, emigration to Bengal was encouraged, and Syeds, ecclesiastics and men learned in the Koran, were given salaries and grants of freehold lands, as an inducement to settle. These tenures or *Jagirs*, given under royal Moslem grants, are still to be found in many districts in Bengal.

With this data to go upon, certain people would have us believe that all the Mohammedans of Bengal, or at least the vast majority of them, are of foreign descent; but the truth is that, while in every district there is a sprinkling of the Arab, Afghan and Moghal, the vast majority of the Moslems are from the primitive races of aborigines known as the Dasyan or Dravidian stock. If it were true that the Moslems of Bengal were all of foreign extraction, then we might expect all the districts in which the old capitals are situated to have a far larger proportion of Mohammedans than other districts some distance away, but this is not the case. They have fewer followers of the Prophet. Noakhali, skirting the Bay of Bengal, is many miles away from all the capitals, yet has a Moslem proportion of 76.8 per cent. of its population. A well-trained eye can distinguish the Moslem by his physiognomy.

What a Government official says of one district may well be said of many another: "The high cheek bones, hooked noses and narrow faces, of many of the inhabitants of Chittagong town, proclaim their Arab origin . . . The muscular, bull-necked, strong-featured and thick-

bearded dwellers of the *chars* (mud flats of the district) are very different creatures from the fleshless, hairless, inhabitants of the interior of the district." These are racial differences, showing that the foreign Moslem has left his mark in certain places, but it is only a mark; for in a population of twenty-five and a half millions of Moslems in Bengal in 1901, there were not more than 500,000 who called themselves Pathans, 20,000 Moghals, and only a few thousand Syeds. The strength of the foreign element cannot exceed one-sixth of the total number. We must look elsewhere for the cause of preponderance. It may be partially accounted for by the intermarriage of the Moslem conquerors with the conquered, but the vast majority consist of the descendants of converts who were driven into Islam by force of circumstances or by methods of persecution.

In East Bengal, the proportion of Mohammedans is far greater than in any other part of the province, and it is now generally admitted that their forefathers were drawn from the miserable helots who had no name, fame or religion. In the steamy rice-fields and marshes of this part where the Indo-Aryan element had scarcely any sway, but where the Dravidian element with a strain of mongoloid blood was common, there the Moslems had a field for proselytising unequalled anywhere in Asia. The people were at that time animists. They knew something of the Hindu caste system and the inhuman spirit which it fostered towards those not born of the favoured few, so it was reasonable that they should turn to the new faith which preached a universal brotherhood.

Dr. Wise, in a paper in the *Journal of the Asiatic Society of Bengal*, says that "the enthusiastic soldiers, who in the thirteenth and fourteenth centuries spread the faith of Islam amongst the timid races of Bengal, made forcible conversions by the sword, and, penetrating the dense forests of the eastern frontier, planted the crescent in the villages of Sylhet." Tradition still preserves the names of Adam Shadid, Shah Jalal Merjarrad and Karfatma Saheb, as three of the most successful of these enthusiasts. But there were not many widespread persecutions. "During the five and a half centuries of

Mohammedan rule," Dr. Wise says, " we only hear of one wholesale persecution of the subject Hindus, and that was waged by Jallaluddin (a Hindu convert) from A.D. 1414 to 1430. The only conditions he offered were the Koran or death, and it is said that rather than sub mit to such terms many Hindus fled to Kamrup, and the jungles of Assam and Cachar; but it is nevertheless probable that more Hindus were added to Islam during those seventeen years than in the next three hundred."

But persecution of various kinds existed in different degrees nearly all the time. To give one instance. History relates that whenever any Hindu Raja or land-owner failed to comply with the Government demand for revenue, the authorities had a very effective way of dealing with him. He was brought to the capital and placed in " Baikunta." This is the Hindu name for heaven, but in this case " Baikunta " was a well-like pit dug in the ground about the height of a man, in the bottom of which were placed ants, centipedes, snakes, dead animals and all manner of refuse. If the defaulter paid what was due, or in lieu thereof became a Moslem, all was well, but failing this he had to submit to the indignity of " Baikunta."

That the majority of the people of the lower classes needed very little pressing, we can well imagine. All the favours were with the faithful, hence the advantage of joining the new faith. Barbosa, a European traveller, visited Bengal early in the nineteenth century and found *Gentoo* villagers in the interior, subject to the King of Bengal, who was described as a " Moor," whilst the seaports were inhabited by " Moors and Gentiles," and, he says, " Every day many Gentiles turn Moors to obtain the favour of the King and the governors." There is no doubt that if the English had not appeared, the conversion of the whole of Bengal to Islam would have been but a matter of time, but their advent brought a check; and now while conversions are frequent among the outcaste Hindu peoples and certain others, Islam and its followers are viewed in anything but a favourable light by the vast majority of Hindus, who are daily becoming more Christianised in thought, speech and action.

In dealing with the present statistical position of Islam in Bengal, we should first mention the changes made in the geographical boundaries of the Presidency during the last decade. In 1901 Bengal included Bihar and Orissa, and contained a population of 78,493,410 persons. In 1905, Government finding it too unwieldy for administrative purposes, caused a partition of territory, and East Bengal and Assam were formed into a separate province. As a result of a persistent agitation of a certain section of the Hindu community, this partition was cancelled on the occasion of the visit of the King-Emperor to India in 1911 ; and on April 1st, 1912, Bihar, Chota Nagpur and Orissa were separated from Bengal and made into a separate province under a Lieutenant-Governor, while Assam reverted to its old form of independent Commissionership. This left the administrative divisions, known as the Commissionerships of Burdwan, Presidency, Rajshahi, Dacca and Chittagong, consisting of thirty districts and states belonging to West and East Bengal ; these linked together make up the Presidency, as at present constituted, under a Governor in Council.

Through this re-partition and transfer of territory, Bengal has now a population of only 46,305,642 persons, of which Mohammedans form 52.3 per cent., and outnumber the Hindus (45.2 per cent.) by over three and a quarter millions. The actual figures for the Mohammedans are 24,237,228, of which one-half belong to East Bengal, a little over a quarter to North Bengal, and slightly less than one-sixth to Central Bengal.

The census of 1911 shows that Mohammedans are increasing more rapidly than the Hindus, but that increase comes far short of Christian progress.

Comparative Statement of Increase in Population

	BENGAL		
	NUMBER		*Increase* 1901–1911
	1911	1901	
Hindus ..	20,945,379	20,150,541	3.9
Moslems ..	24,237,228	21,947,980	10.4
Christians ..	129,746	106,596	21.7

The question arises, How is it that the increase among the Moslems is three times as great as among Hindus? In the opinion of Government officials the more rapid growth is "due not to conversion but to greater fecundity. The contributory causes were found to be the greater frequency of widow re-marriage, less disparity in the ages of husband and wife, and more nutritious dietary and greater prosperity." The Census shows that there are two Hindu widows to every one among Moslems which proves that widow re-marriage among the latter is common. Then of Moslem females aged ten to fifteen years, only 56 per cent. are married, whereas the proportion for Hindu females is as high as 67 per cent., which shows that early marriage is more common amongst Hindus, and, therefore, all the attendant evils must make a tremendous decrease in the growth of their community. Polygamy is of so small extent—only twenty-seven in each thousand having more than one wife—that its effect upon the increase is scarcely worthy of notice.

The following figures and accompanying map will give some idea of the distribution of the Mohammedans of Bengal by districts:—

NUMBER PER 10,000 OF THE POPULATION IN THE THIRTY DISTRICTS AND STATES

West Bengal, 1,344		Central Bengal, 4,809	
Burdwan	1,888	24—Parganas	3,613
Birbhum	2,381	Calcutta	2,696
Bankura	454	Nadia	5,953
Midnapore	686	Murshidabad	5,197
Hooghly	1,688	Jessore	6,186
Howrah	2,073		
North Bengal, 5,927		**East Bengal, 6,755**	
Rajshahi	7,756	Khulna	5,022
Dinajpur	4,884	Dacca	6,396
Jalpaiguri	2,631	Mymensingh	7,344
Darjeeling	356	Faridpur	6,320
Rangpur	6,578	Backergunje	6,974
Bogra	8,239	Tipperah	7,223
Pabna	7,511	Noakhali	7,685
Malda	5,033	Chittagong	7,219
Cooch Behar	3,079	Chittagong Hill Tracts	331
		Hill Tipperah	2,829

Politically, the general condition of the Mohammedans of Bengal has improved during the last twenty years, though it is still deplorable. The Mohammedans were stagnant for many years after the British became the paramount power in India. They scorned alike the Government, its education, laws and all its Western methods. They had been the privileged people; they had possessed the conqueror's right to the monopoly of Government and had enjoyed all the profits in the administration of the imperial taxes. They had made Persian the language of the court, and would not deign to converse in any other. But the new Government had changed all this, for English became the official language, the mastery of which brought success to aspirants for office, and the taxes were now carefully deposited in the coffers of the Government treasury. The proud Mohammedans, descendants of a race of rulers, despised the new Government and its innovations, and the result was disastrous for them.

Sir W. W. Hunter, in *The Indian Musalmans*, draws a pathetic picture of the time. He says, "In every district the descendant of some line of princes sullenly and proudly eats his heart out among roofless palaces and weed-choked tanks . . . Others drag on a listless existence in patched-up verandahs or leaky out-houses, sinking deeper and deeper into a hopeless abyss of debt, till the neighbouring Hindu moneylender fixes a quarrel on them, and then in a moment a host of mortgages foreclose, and the ancient Moslem family is suddenly swallowed up and disappears for ever."

This was written forty years ago but might apply still to certain families, though the majority of the better class Mohammedans have now a larger outlook. They have come to understand that Government will not help them unless they exert themselves, and that education of the sixth century Arabic mould will not suit the exigencies of the present time. As soon as a few enlightened men came to themselves, they became busy forming Leagues and Societies, and now branches of the Anjuman Islamia exist all over the Presidency, even in the most backward villages in the jungle. These societies, at

present, are ostentatious in their professions of loyalty to the Government, but they are more loyal to the political interests of the community. They become active only when some boon is required of the authorities.

Since the Hindu agitation, caused by the partition of Bengal, the Moslems have received many favours from Government officials, and within the last generation have made considerable progress, but still suffer from the stagnant period through which they passed. Their ability as students, clerks, politicians and men of affairs is considerably behind that of the Hindus. Perhaps this accounts for the fact that only 30 per cent. of the Mohammedans live in cities and towns as against 67 per cent. of the Hindus. It is evident that the Hindus take more readily to literary and commercial pursuits, while Moslems engage themselves in agriculture.

The tendency of Moslems is to rely upon preferential treatment from the Government. Claiming kinship with some ill-starred family who were once in power, or who remained loyal at some critical time, applicants for office depend upon favouritism, and the branches of the Anjuman Islamia exist, too often, for no other purpose than to advocate the claims of such applicants for recognition and position.

Socially, the community has had the misfortune to inherit the bad traits of both their Hindu and Moslem forbears. Caste prejudices have left their mark upon many. There are about thirty-five separate Moslem castes in Bengal. We use the term " caste " advisedly, for while in some cases the division is a clear differentiation of race, in others it means a kind of trade guild with a strong Hindu caste significance. In fact, in many instances, the functional groups have become so distinct that they will never intermarry, nor even dine together. Foreign descent still forms the highest claim to social distinction. As the twice-born Aryan is to the mass of the Hindus, so is the Mohammedan of alleged Arab, Persian, Afghan or Moghal origin to the rank and file of his co-religionists, although now, since many descendants of converts from Hinduism have by education and position sprung to the fore, they too are receiving more

honour than formerly, and are even sought after for marriage with daughters of foreign extraction. With the increase of education the communities will still more intermingle, as have the Christian communities in the West. Islam in Bengal does not encourage its votaries in a literary life, but Government offers many inducements to a sound education at a comparatively small cost, and there is a tendency in the direction of a more enlightened course of study than formerly. Many minds have been disabused of the idea that the recital of the mere text of the Koran is a sufficient education for their boys, and as a result the number of schools where the Koran alone is taught is diminishing. For the whole of Bengal private schools for the teaching of the Koran alone have decreased from 5,729 with 68,043 pupils in 1891 to 1,640 with 28,778 pupils in 1911. From this it is not our aim to prove that the study of the Koran and allied subjects is being neglected; rather it has become a part of a more advanced curriculum in schools and madrasahs, the standard of which has been set by Government.

While the Hindus of Bengal contribute seven-tenths of the number of literates, the Mohammedans have barely three-tenths. The total number of Hindu literates is nearly two and a half millions and of Mohammedans one million, so that approximately there are two Hindus to every Moslem who know how to read and write.

COMPARATIVE STATEMENT OF LITERATES IN BENGAL

Religion.	Number per Mille who are Literate			No. per Mille Literate in English		
	All Ages			*All Ages*		
	Total	Male	Female	Total	Male	Female
Hindu	115	210	20	18	35	1
Moslem	41	79	2	3	5	.1
Christian	466	521	402	361	410	304
European and other Christians	883	906	851	873	896	841
Indian Christians	243	286	196	87	113	58
Brahmo (Indian Unitarian) ..	783	812	752	602	692	508
Buddhist	91	170	9	6	10	.4
Animist	5	9	.4	.1	.1	.10

Of the Mohammedans, the Syeds stand out as the community with by far the largest number of literates, 308 males and thirty-four females in each thousand being classed thus.

The morality of the average Mohammedan is no higher than that of his Hindu neighbour. With regard to polygamy and divorce the idolatrous Hindu certainly stands on a much higher plane. The average Hindu wife's abhorrence of other wives deters her husband from polygamy, except in special cases where desire for offspring prevails, but the Moslem boasting of his religious sanctions rather glories in his license to practise polygamy and divorce. And where the Hindu wife would protest even to suicide, the Moslem women acquiesce and consider it to be the will of Allah. Divorce, usually of a very irregular kind, is common amongst the lower classes, and concubinage amongst those who can afford it.

Islam has very little influence for good on the non-Moslem communities. It is a by-word in East Bengal that the average low class Mohammedan is an undesirable creature, to be always avoided. He is never known to control his temper in a discussion, and in a quarrel he is almost sure to use his bludgeon. Bengali proverbs are common, giving tersely many a truth concerning the objectionable character of the average Moslem and his harmful domestic and other customs.

The Bengali Mohammedan has practically nothing in common with his Hindu neighbours. That the reonce existed a blood-relationship he will often deny. He scorns to join with them in some form of nationalism; his citizenship is in the heaven of Islam. He shares the soil with the Hindus, but his sympathies are with the Arab and Turk. He is so bigoted that he tries to dispense with Bengali, his mother-tongue, and many a man we have met who, though born and bred in a Bengal village, has protested his ignorance of the language. The majority speak a *patois* which has Bengali as a basis with the interlarding of Arabic and Urdu words, and this is called Musulmani-Bengali.

Although modern Hindu thought does not influence them, yet the ancient Hindu practices still cling to many,

and prove their Hindu origin. They employ the Hindu astrologer to fix a lucky day for a marriage, or will pray to the village god to grant sons to their wives. Some even take goats to the shrine of the Hindu goddess Kali and hand them over to the Brahmin priest for sacrifice. Not to make such sacrifices is thought to endanger their own or a relative's life or health. In the matter of purification and feasting on certain nights of the Hindu year, when idolatrous practices are engaged in, the illiterate Moslems follow the Hindus, and when questioned they say that their forefathers did these things for centuries.

At one time this predilection for Hindu customs was considerably greater than at present. Bengal passed through a great revival which received inspiration from Wahabeeism. Concurrently, two reformers arose against Hindu customs. One was Hadji Shariat-Ullah, the son of a Moslem weaver of Faridpur, near Calcutta, who returned from a pilgrimage to Mecca about 1820, and began his crusade prohibiting the performance of all Hindu rites and participation in all Hindu religious ceremonies. He also forbade the preparation of *Tazias* for the Muharram festival, and the praying to pirs and prophets. He was very successful as a reformer, but his son and successor, Dudhu Myan, was even more so, acquiring a paramount influence among Moslems in certain districts. The other reformer with Wahabee tendencies was Maulana Karamat Ali, of Jaunpore, in the Patna district. His teaching was much the same as that of the other, with this principal exception : he held that the pirs possessed a limited power of intercession with God and encouraged the making of offerings at their tombs. We often meet Mohammedans who claim to be followers of these reformers.

There were other leaders of the Wahabee persuasion who helped in the work of reform, and also in the spread of sedition, and therefore brought the whole movement under the ban of Government. The term " Wahabee " came to be associated with conspiracy and *jihad*, and strong measures had to be taken to suppress the dangerous element in the sect, and the leaders wisely adopted new names for their party of reform. To-day their followers

assume one or other of two names, namely (1) *Ahl-i-Hadis*, or the people of the traditions, so-called because they claim the right to an independent interpretation of the Hadith, (2) *Ghair-Mukallid*, meaning dissenters. They are also called *Rafiyadin*, because they raise both hands in prayer before genuflection and prostration, and fold them at the breast and not at the waist like the Sunnis.

We feel that not only have these reformers been influential in purging Islam of heathenism, but the preaching of Christianity must also have contributed considerably to the same end.

RELIGIOUSLY, the people may be divided into four classes. (*a*) The minority, read in Western thought, who live on the border-line of orthodoxy and heterodoxy. (*b*) The orthodox, steeped in the Koran and traditional ideas. (*c*) The illiterate masses, who in addition to accepting the orthodox position, feed on distorted and unauthenticated traditions and superstitions often of Hindu origin. (*d*) The heterodox, who follow the teaching of the Pirs and Faqirs, and a corrupt form of Sufiism.

The Mohammedan who has made a fair study of English has usually advanced too far to accept any longer the faith of the common folk. His progressiveness is largely that of the Aligarh school of thought. His influence is not of much account, especially at home where his women-folk are invariably ignorant, and belong to the ultra-orthodox. When he does attend Friday prayers, or any other religious function, it is largely for the sake of appearance and not because of his belief in it. He has a social position to maintain. His neighbours know that he does not pray the prescribed daily prayers, nor keep the annual fast, but they look to him to take his place at high festivals. At meetings on social reform and education he will speak on the pernicious practice of divorce, concubinage and slavery, as if Islam had never known such things ; and he will even dare to demonstrate to the uneducated the absurdity of their superstition that the Koran will not burn by throwing some pages of the sacred volume in the fire ; but there is often lacking in this type that ring of true courage and sincerity which we might expect to find. After all, their tactics are

mostly destructive and nothing more. These neo-Moslems are largely rationalistic. They are never tired of parading Syed Amir Ali's "*Spirit of Islam*" in their discussions on religious subjects. They would obliterate all mystery and miracle from religion and base all their ideas on human reason.

The orthodox party are Sunnis of the Hanifite sect, who come under the direct influence of those Maulvies and Munshis, who spend their time in teaching the correct pronunciation and recital of the Koran and attending to the religious requirements of the community. These Maulvies are usually of a proud bigoted type, and, outside the narrow sphere of Moslem theology, are ignorance personified. They do their utmost to check westernising tendencies.

The religious ideas of the masses are based upon the wildest possible stories derived from traditional books. They are written in the worst form of Urdu—Bengali doggerel, and printed in books they call *Puthies*. These may be seen for sale in nearly every village market and can be obtained at an astonishingly cheap price. They cover such subjects as "The Faith of Islam," "Rules of Islam" and "Instruction in Religion." Guides to prayer and ablution, and how to repeat passages from the Koran, are numerous, as are books dealing with Iblis, Death, Resurrection of the dead, and the last Judgment.

Pirs and faqirs are greatly revered throughout Bengal. Their religion is a crude form of Sufiism. Like the Sufis, they speak much of love and union with God under the figure of the lover and the beloved, and they sing and perform other ceremonies under the influence of some narcotic. They also practise the ascetic exercises of the *Yoga* system of the Hindus. The number of their adherents is increasing.

The unseen is as real to the ordinary Mohammedan in Bengal as it is to the Mohammedan in other lands. The spirit-world is always more or less present to him, and it is filled with spirits, both helpful and harmful. Dead Pirs, or rather their spirits, have perhaps more power than living ones ; it would appear so from the way both Moslems and Hindus assemble at their tombs and

call on them for assistance. Then the Wali or Awliya are always in the thought and speech of the people. It is all little less than polytheism, but at the same time it witnesses to man's felt need for mediation. The people also believe that there is a world of harmful spirits who by their destructive influence bring disease, trouble and death, on individuals, homes and villages. They are the bane of humanity. To check their influence and drive them out of individuals and from villages, professional exorcists are engaged who, by using texts from the Koran and other weird incantations, are supposed to remove all danger. Even Hindus engage these Moslem *Kankars*, when cholera or smallpox breaks out in their midst, to remove the spirit of pestilence from them.

Christian evangelism amongst these people has been carried on for many years, but not by any very specialised effort. The average missionary has been content to work along general lines of missionary propaganda for reaching the Hindu, Moslem or Animist who happened to come within range of his approach. The Mohammedan has, too often, been quite neglected, for he was found either too ignorant or truculent to deal with. Sometimes he has been misunderstood, at other times despised.

It must be recognised, however, that for many years now there has been no lack of simple, direct and suitable literature for these people. In the translation and wide distribution of the whole Bible and portions thereof, in Bengali, and of the four Gospels in Musalmani-Bengali, a very real missionary work has been done, the evangelistic influence of which cannot be estimated. This has been seconded by the preparation and free distribution of hundreds of thousands of tracts in Musalmani-Bengali, dealing with a great variety of subjects interesting to the followers of the Prophet. Then, too, an interlinear edition of the Koran, in Arabic and Bengali, with a Bengali commentary written from a Christian standpoint, is being issued by the Christian Literature Society of India at a small cost, which enables those ignorant of Arabic to understand just what the book teaches.

It is gratifying to be able to tell of quite a large number gathered into the Bengal Christian Church from

Islam. In nearly every district there are to be found Moslem converts, and in most mission stations there are evangelists, catechists, teachers, colporteurs or other workers who have discarded Mohammed and consecrated their lives to the service of our Saviour. *In one district, Nadia, there is a Christian community, at least five thousand of whom are either converts or descendants of converts from the Mohammedan faith.*

These will be the first-fruits of a mighty ingathering if the different missions rise to a grand opportunity. We are looking forward to the time when they will set apart, in every Moslem area, well-equipped workers to grapple thoroughly with the problem of Islam in Bengal, and to lay down their lives, if need be, in the work of winning its many millions to Christ. JOHN TAKLE.

CONSTITUTIONAL GOVERNMENT IN TURKEY

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In looking back over the five historic years since the reinstating of Constitutional Government in the Ottoman Empire, the question rises in the minds of many: Has the new régime been a success, or a failure? Has it made good? Has the *coup d'état* of July 23rd, 1908, proved worth the struggle of the following April? The answer will only be reached after a review of the history of many disorders, involving the overthrow of ten Cabinets in five years; of uprisings of Arabs, Druses, Albanians and Kourds; of two foreign wars; of many political murders; and of several cholera epidemics.

Glance at the state of the people under the Hamidian régime. There is no denying the fact that the hand of the "Red Sultan" was a strong one, and that when used in behalf of the proverbial "peace and tranquillity in the provinces," it could keep order where it chose. People did not then speak lightly of the Government; and any revolt against its power was pretty sure to bring dire vengeance. Everything that occurred in the farthest province was heard instanter at the capital, and vengeance on evil-doers (against the Government) was swift and sure.

We cannot claim that as powerful an authority has been wielded by any cabinet, or group, or individual under the constitutional régime. Things have been more at a loose end than they used to be. There has not been the same respect for authority, nor has the government carried out its purposes as it should have done. Moreover, the early promise of "liberty, equality, justice and brotherhood," has been sadly wanting in fulfilment:

large numbers of innocent people have languished in prison as heretofore; the press has been under severe martial restrictions, and many papers have fallen under the censorial axe. The policy of the Committee of Union and Progress has been Turkification rather than Ottomanisation. Arabs have not been treated as equal with Turks; Albanians have received worse usage than Arabs; and the Greeks and Bulgarians were finally rescued from Unionist misrule by Greece and Bulgaria; while the Armenians still suffer under unequal treatment as between them and their Kourdish neighbours. In the late Parliament, the million and a half Armenians had only ten Deputies; the four or five million Greeks had but twenty-six; the four million or more Arabs only about thirty, while the Turks with their eleven million population had one hundred and seventy-five. And this was called equality. There has never yet been an Armenian Vali over a single province, and only one or two Greeks. Moslems have every advantage over non-Moslems, both in the courts and as regards taxation. As for justice, one has but to recall the murders of Sami Bey, Zeki Bey, General Nazim Pasha, Lieutenant Niazi Bey, and Mahmoud Shevket Pasha, and to remember that no one was punished for any one of these crimes except the last, and that only because Shevket Pasha was a Unionist. The Government hanged twelve men for this one murder, one of them being an Imperial son-in-law. When an Armenian village in the eastern provinces is attacked and the sheep carried off, if the owner of the sheep tries to rescue them from their Kourdish captors, the government investigators arrest the Armenians and let the Kourds go free. This is Committee justice. As for brotherhood, the "brothers," who in Salonica and Monastir plotted for the overthrow of tyranny, have during the past twelve months been cutting each others' throats in and near those same cities, which are the bones of contention to-day for the dogs of war. Since the dethronement of Hamid, the Ottoman Empire has lost Bosnia, Herzegovina and Bulgaria, all then vassal provinces; and also Tripoli, Benghazi, Crete, Albania, Macedonia, most if not all of the Ægean Archipelago, and a large part of

Thrace. Worse still, she has lost on the battlefield the life-blood of hundreds of thousands of her young men, to say nothing of the thousands more who have fled the country to avoid a like fate. Can that régime be called a success, under which the Empire has been reduced to about half its former size, and has suffered so terribly in human lives ?

Yet this is but one side of the picture. Abdul Hamid has been kept under very strict surveillance by the Government for the past four years and a half ; and there is not a thinking patriot to-day who would favour his return to power. With all their faults, the Constitutionalists have the mass of the people behind them as Hamid and the Yildiz camarilla never had. True, the liberty of to-day is not what it should be ; but what a contrast to what used to be ! If the prisons to-day contain righteous men, they at least do not bulge with the crowd of them. If papers are suppressed in these days, they at least can and do say thousands of things that they never dared to say ten years ago. They talk of decentralisation, of the rights of the Armenians, of the need of governmental reforms, of the just causes of foreign distrust, and kindred topics, any one of which in Hamidian days would have sent the editor into exile, if not into the Bosphorus. Dailies, weeklies, monthlies, comic papers, literary periodicals, etc., have sprung up like mushrooms. There are presses in every town of any size in the country. Many of our American colleges have their own papers, printed and circulated unhindered, whereas they used to be prevented from even seeing foreign periodicals. There is freedom of assembly ; why, it used to be imprudent for three men to be seen talking together at a street corner in Constantinople, for fear of being arrested for conspiracy. Prayer meetings in private houses were prohibited ; no meetings of any Christian sort were allowed where the Government had not already recognised the existence of an organised Christian congregation. And as for a political gathering, the very name was scarcely known. Now, all these are common occurrences.

There is still much to be desired in the equality line ;

yet Moslems have learned that crimes cannot be as freely committed against Christians as they were previously. And a beginning has been made in recognising equality in the Government service. Justice, too, is more of a fact than it used to be. There are officials who cannot be bribed ; faithfulness has been known to find its legitimate reward. Men have more hope of being justly treated than they ever had before.

Of material improvements there are many, and they are far-reaching. One whose effects are increasingly apparent is the adoption of the European system of time, whereby twelve o'clock is mid-day. Naturally this has been followed by a general toning up of the work of all departments ; trains and steamers run more regularly than was ever possible when the variable hour of sunset regulated everything ; clerks have to be more prompt at the Government offices, and even in the mosques the *à la Franga* clocks hang by the side of the *à la Turka*. The imperial navy has been reorganised. No one can fully realise what this means, unless he saw the Hamidian navy. For twenty years, from 1878 to 1897, the fleet lay safely at anchor on the inside of two bridges in the Golden Horn, while the engines rusted away and tons of barnacles rested quietly on the hulls. The crazy joint of an old stovepipe, stuck out of the porthole of a man-of-war, with an old tin can tied under it to catch the sooty drippings, was the fit symbol of the whole management. But under the energetic lead of Rear-Admiral Gamble, Rear-Admiral Lympus and their corps of aides, the Ottoman fleet has taken voyages even in the Mediterranean ; and the name of the " Hamidieh " struck such dismay to the hearts of the Greeks in the late war that they had to mine the entrance to Piræus harbour to protect their capital. Forty or so old hulks have been sold for scrap iron, and in their stead the new " Reshadieh " will soon grace the fleet,—the most powerful battleship afloat. Large and commodious steamers have been purchased for use as transports, among them the old White Star Liner " Germanic." Perhaps one had better not speak too much of the reorganised army, after the late disastrous campaign ; but it remains true that the

soldiers are now better clothed, better housed, and in general better paid than they used to be.

There has also been more railroad building than in any corresponding period of Ottoman history. Much has been done on the Baghdad railway; new roads have been constructed from Tripoli to Homs in Syria, from Bandurma to Soma in Asia Minor, and from Baba Eski to Kirk Kilise in Thrace; and all this in spite of war and rebellion and cholera. The irrigation works near Konia have opened thousands of acres to cultivation; the new nickel coinage is a vast improvement over any previous one; the Government has begun to send students in considerable numbers to European and American Universities for special study; and thousands of useless clerks have been eliminated from the Government offices and their salaries saved. Ambulances, motor-cars and real fire engines are becoming common sights in Constantinople, and there are electric trolleys in Salonica and Damascus. The famous and infamous street dogs of Constantinople have been removed, albeit by a none too merciful process; the new Galata Bridge is a joy to behold; and, Oh, wonder of wonders! Shakespeare's Hamlet, long forbidden entrance into the country because it spoke of killing a king, has been translated into Turkish by a Turk, and given in the capital by an Ottoman company.

Too much should not be made of the material side of the development, important and far-reaching as that is. But there has been an even more striking psychological development. Contrast the *spirit* and *feelings* of the people then and now. Where is that cringing fear, that abject grovelling in official presence that characterised absolutist times? Men hardly dared call their souls their own, then; for any high official could make away with them on the slightest pretext, or on none, and there would generally be no investigation. Where is the servile fawning of the press, and the fulsome praise of the Sultan on every accession day? Where are the endless and irritating hindrances to travel, both foreign and domestic, the utter blocking of all efforts at improvement, the impediments to commerce? Where is the army of

spies, more numerous at one time than the regular army, that grew fat off the most nefarious of trades? Why, even foreign clergymen were most carefully watched by Hamid's minions, as were practically all foreigners. At the establishment of the Constitution, the chief of the bureau of spies, the notorious Fehim Pasha, was lynched by the people who had suffered so terribly at his hands. Men may be hopeless now also about improvement in the governmental system; but they are not so paralyzed in their efforts to find a way out. Reforms in the official world have actually taken place; and more are openly suggested. An Englishman is in charge of the customs administration; a Frenchman has done much to introduce order into the financial bureau; an Englishman is reorganising the navy; and the advice of foreigners is not infrequently asked. The Opposition in Parliament may be weak, but it is a real Opposition, and freely criticises Government measures. The Department of Public Instruction may be poor, but it is more active than it ever was under Hamid. And, moreover, Moslem children and youths are now allowed freely to go to foreign and even missionary schools.

And despite all testimony to the contrary, even in war times the prospects for trade are bright to a surprising degree. Consular reports published this year show that the year 1912 was in many respects a record year in exports and imports; and everything points to an immediate and very large increase in business activity just as soon as war conditions cease. Another noteworthy fact is that standards of living all through the country are higher than ever before, and people have begun to put into practice more civilised and more hygienic ways of life. There is less actual misery, and more organised local charity and philanthropy; and the general intelligence of all classes has risen far more in the past five years than probably in the previous twenty-five. While this progress may not be attributable to the activities of the new régime, the absence,—nay, the impossibility,—of such progress in the past was directly attributable to the stifling and deadening influence of absolutism.

Poor and incomplete as is its record, constitutional government has been at least a partial success, and not a total failure. In the opinion of the writer, it has been more of a success than of a failure, and the future is not all gloom. Only a fool or a knave would desire the return of Hamidianism. Let all get together and strive together to make the new system still more of a success, and to lift the country morally and spiritually to a higher plane.

CHARLES TROWBRIDGE RIGGS.

'ALI IN SHI'AH TRADITION.*

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THE Shi'ahs, as is well-known, have the very greatest reverence for 'Ali,—a reverence, which, if not greater, is yet more in evidence, than that which they show towards Mohammed himself. 'Ali's father, Abu Talib, and Mohammed's father, 'Abdullah, were brothers, so that Mohammed and 'Ali were first cousins. 'Ali married Fatimah, the daughter of Mohammed, from whom come the only lineal descendents of Mohammed. According to Shi'ah tradition, Mohammed designed 'Ali as his successor, made him the repository of his wisdom and knowledge, and enjoined upon his followers the observance of the rights of 'Ali and his House in the strongest possible terms. The chief point of dispute between the orthodox Sunni Mohammedans and the Persian Shi'ahs concerns this very point. The former maintain that Abu Bakr, 'Umar and 'Usman were usurpers, who kept 'Ali out of his just rights. The Shi'ahs, therefore, refuse to recognise them and curse their memory, and regard 'Ali

* "The Life and Religion of Mohammed as contained in the Shi'ah Traditions of the Hyat-ul-Kuloob." Translated from the Persian by Rev. James L. Merrick, for eleven years missionary to the Persians; Member of the American Oriental Society. Boston: Phillips, Sampson and Company. 1850.

Mohammed Baqir Majlisi, the Persian author of this work, was born about the year 1627 A.D. He resided chiefly at Isfahan, then the Persian capital, and was in high favour at court, as may be inferred from his title, *Majlisi*, or member of the Royal Council. "His memory," writes Mr. Merrick, "is greatly respected, and his writings are regarded as the highest standards by the Persians. His tomb at Isfahan is still a sanctuary to all who flee to it for refuge." Majlisi left behind him a very large number of works, mostly dealing with the history, dogmas and practices of the Shi'ahs and their twelve Imams, or religious guides. The *Hyat-ul-Kuloob* (Life of Hearts) is one of the most famous of Majlisi's works, and gives the life of Mohammed and incidentally the main doctrines of his religion from the Shi'ah standpoint.

as the first rightful successor of Mohammed. 'Ali's short reign of five years was full of warfare and troubles, caused by the opposition of the rival party of the Umayids, and ended with his assassination in the mosque at Kufah. 'Ali's eldest son, Hasan, only reigned six months, and then abdicated in favour of Mu'aviyah, son of Abu Sufyan, and head of the rival House. Hasan's younger brother, Husain, was invited by a numerous faction among the inhabitants of Kufah to revolt against Yazid, the son of Mu'aviyah, who had succeeded his father, and started from Mecca with this object in view. But he was intercepted by a captain of Yazid's and slain at Karbala, with his household of seventy-two persons. Thus the temporal headship of Islam passed from the House of 'Ali, and its place was taken by a succession of religious leaders twelve in number, known by the name of the Twelve Imams. 'Ali and his two sons, Hasan and Husain, are reckoned as the first, second and third in order of sacred hierarchy; while the twelfth is the concealed Iman Mahdi, who it is believed will appear again at the end of the world. These Imams are regarded as inspired guides, the sources of divine wisdom and knowledge. The memory of 'Ali, whose best-known title is Amiru'l-muminin (Prince, or Commander of the Faithful), and his younger son Husain, commonly known as Saiyidu'sh-Shuhada (Prince of the Martyrs), has taken a very strong hold on the imagination of the Persians. Their devotion is maintained by the annual recitation of Passion Plays, depicting the death of Husain and his family and followers. The devotion of the Persians to 'Ali is also evinced by the invocation of his name when anything difficult or arduous has to be done, or when a man or an animal stumbles, etc. It is also often written as a lucky motto over shops or the doors of houses, and is a common cry of the dervishes or religious beggars. It is to be seen from afar blazoned in large white letters on one of the mountains overlooking Kerman.

The exalted position held by 'Ali in the eyes of the Shi'ahs comes out very clearly in the *Hyat-ul-Kuloob* and in Mr. Merrick's book, which is in part a free translation, and in part an abridgment, of the original Persian,

with an Appendix containing many copious notes. The perusal of either of these will give a very good idea of the religious ideas of the majority of the Persians, especially those which centre round 'Ali. The subject is, therefore, of considerable interest. And as the book is very scarce, a brief account of the chief things which it has to say about 'Ali may perhaps prove not unwelcome.

There are perhaps few places in tradition where a freer rein is given to the play of fancy than where it undertakes to throw light on the state of 'Ali before his birth. Mohammed said, "Myself and 'Ali were created one light, and we ascribed glory to God on the right side of the empyrean two thousand years before God formed Adam." Mohammed also declared that he himself (with 'Ali, Fatimah, Hasan, and Husain) was created before the creation of any other thing. God uttered a word from which He formed light. He then pronounced another word from which He formed spirit. He next tempered the light with the spirit, and then formed the sacred Five, who ascribed praise to God when there was no other existence to give Him glory. When God willed to create the universe, He expanded the "light" of Mohammed, which was created from God's light and represents the soul of Mohammed, and from it formed the empyrean. Similarly after this the lights of 'Ali, Fatimah, Hasan and Husain were expanded, from which were formed in succession the angels, the heavens and earth, the sun and moon, and lastly from the light of Husain, Paradise and the Huris. Another account says, on the authority of Imam Mohammed Baqir, that the Most High formed Mohammed of clay, which clay was a gem under the empyrean. From the excess of the clay were formed in succession 'Ali, the college of Imams and the hearts of all the Shi'ahs. The compiler of the *Hyat-ul-Kuloob* remarks that the traditions about the creation of the lights or spirits of these exalted personages are numerous and discordant!

After the creation of Adam, the Most High caused the light of 'Ali to appear on Adam's middle finger, and the lights of the rest of the sacred family on his other four fingers. "The beaming radiance of these lights was like

the sun, so that the heavens and earth, and empyrean and throne, and the curtains of the tabernacle of greatness and glory were by it illuminated." The light of Mohammed and 'Ali was placed in Adam's loins and transmitted from generation to generation through pure progenitors, until it came to their grandfather, 'Abdu'l-Muttalib, when it was divided into two parts, Mohammed's light being placed in the loins of his father 'Abdu'llah, and 'Ali's in those of Abu Talib. The Mohammedan light continued with Adam until the conception of Shith (Seth), when it was transferred to Hawwa (Eve). At the birth of Shith it shone upon his forehead, and in the same way it was passed on from one to another of the progenitors of Mohammed, until it arrived at the forehead of Mohammed himself. Before the conception of 'Abdu'llah, and also of Fatimah, the traditions relate that the father was made to partake of the water and food of Paradise by angelic or other agency: this being preliminary to the transference of the Mohammedan light.

The coming of 'Ali was foretold by the astrologers and magicians of that epoch, and it is also alleged that his name occurs in the Sacred Books. In the age preceding 'Ali there lived a very famous soothsayer, surnamed Satih. His body was destitute of bones, except the skull. He used to be rolled up like a garment, and taken wherever he wished to go, and then unrolled and laid on a mat, He surveyed the heavens almost incessantly, and took very little sleep. He was transported in a basket to the presence of Kings who wished to consult him. In his night vigils, he beheld fearful portents in the heavens, foretelling the advent of Mohammed and 'Ali, and conspired with Zarqa, queen of Yemen and the most famous magician of that country, who had also seen the heavenly portents, to quench the prophetical light before it should burst forth on the world. Arrived at Mecca, Satih conceals his real intentions from the chiefs of the Quraish, and foretells to the sons of 'Abdu'l-Muttalib the appearance of the illustrious chieftain and valiant champion 'Ali, whose name, he declares, in the Taurat (Pentateuch) is Siriya, in the Injil (Gospel), Iliya (Elijha), and among his own people, 'Ali. This reckless identi-

fication of Ali with Iliya may be compared with the assertion that Mohammed is foretold under various names in the Scriptures. Ham, a demon, and alleged to be the great-grandson of Iblis (Satan), is also made to aver that 'Ali's name is in the Sacred Books. He was, it is said, the only true believer among the demons. One day he came to Mohammed in the guise of a gigantic man of terrible appearance and asked for religious instruction. Mohammed handed him over to 'Ali, at which Ham demurred. But on learning who he was, Ham was quite satisfied and remarked that he had seen his name in the Sacred Books, where he is called Iliya.

High opinion is also entertained of 'Ali in heaven. Adam beholds the name of 'Ali with those of the other Imams inscribed upon the empyrean. During Mohammed's night journey to heaven (mi'raj), he beheld the similitude of 'Ali and the rest of the Imams on the right side of the empyrean, all performing prayers in a sea of light. 'Ali's similitude in heaven is created of divine light. At his martyrdom it appeared as if wounded, wherefore the angels who visit 'Ali's celestial likeness morning and evening, curse the assassin. 'Ali's image has been placed by God near the Sidratu'l-muntaha. This is the loto-tree of Paradise, the circumference of which is a hundred years' journey of terrestrial time : it has its roots in 'Ali's celestial palace, and one of its leaves would cover all the people in the world. God did this in order to satisfy the burning desire of the angels to behold 'Ali. They humble themselves and bow before the image. Whatever Mohammed, whose similitude is also in heaven, and 'Ali command, the angels perform ; and whatever they ask of God He grants. During Mohammed's night journey to heaven the angels inquired so particularly about 'Ali, that Mohammed began to conclude that 'Ali was better known in heaven than himself. The angel of death will not take the souls of Mohammed and 'Ali, but God Himself will do so. Mohammed beheld a personage in heaven whom he supposed to be 'Ali, and began to address him, whereupon Gabriel explained that it was an angel created in 'Ali's likeness, and when those angels who are privileged to approach

near the Deity wish to behold 'Ali, they visit that angel. The angels enjoy their exaltation by loving Mohammed and 'Ali. Those angels who helped the Mohammedans at the battle of Badr, all had the form of 'Ali. The previous prophets whom Mohammed saw in heaven, and questioned as to their exalted rank, replied, "We were raised up on account of your prophetical office, and the imamate of 'Ali, son of Abu Talib, and of the imams of your posterity." Mohammed and 'Ali are the only prophets to whom God has given two of His own names (Mahmud and 'Ala—*i.e.*, Praised and Most High). God spoke to Mohammed in heaven in the language or style of 'Ali. The twelve Imams are declared by God to be His "proofs, vicegerents and friends." Mohammed said on one occasion, "God has sworn by His own holy nature, that whoever humbles himself before 'Ali to the degree of a hair's breadth, thereby exalts his rank in Paradise a hundred thousand years' journey." When 'Ali once expressed his very great affection for a certain chapter of the Koran (Surah 112), Mohammed exclaimed, "Verily, were it not that I fear a sect of my followers will say of you, what the Nasara (Christians) affirm of 'Isa (sc. the divinity of Jesus), I would this day declare some things in your praise, so that you would pass no company that would not gather the dust on which you tread, for the blessing it confers." This show of caution, however, has not prevented the natural consequences of the extravagance of the traditions concerning 'Ali. The Persian sect of the 'Ali-Ilahis maintain that the Deity was incarnate in 'Ali. In Luristan, among the Kurds, in the district of Kermanshah, and among the tribe of Hazarah, scattered about Kabul and Qandahar, are found members of this sect, or of the kindred sect of the Nusairis. Nusair, as the Shi'ahs say, addressed 'Ali as divine, and was smitten to death by him for the blasphemy. Upon 'Ali's prayer, at the earnest request of the relatives, Nusair was restored to life, when he immediately exclaimed, "O 'Ali, I believed you to be divine before, but now by your restoring me to life I know you to be Deity."

It is asserted moreover that whenever 'Ali fought in

the cause of God, Jibrail (Gabriel) attended him on his right, Mikail (Michael) on his left, and Israfil in rear, while the " angel of death " ('Izrail) marched before him. The great idol Hubal in the Ka'bah prostrates itself on its face before Mohammed and testifies to the imamate of 'Ali. On different occasions rocks, trees and a lizard salute 'Ali by his name and titles, testify to his imamate and proclaim his glory and excellencies, or declare the felicity of his friends and the fate that awaits his enemies. More marvellous still, there was a thorn-tree of the desert, which had grown to an enormous size and exhibited other astonishing properties after Mohammed had poured at its foot the water with which he had performed his ablutions and gargled his mouth. At Mohammed's death this tree cast its fruit, but subsequently yielded fruit, although smaller and less delicious. After a period of thirty years its fruit fell again, little of its verdure was left, and its beauty departed, and soon the intelligence arrived of the martyrdom of the " Commander of the Faithful." On the day of Husain's martyrdom it became perfectly dry, fresh blood sprang up under it and bloody water distilled from its leaves. At the death of 'Ali, angels were sent down to assist at the funeral preparations and the interment, as was the case also at the decease of each succeeding Imam, as well as of Mohammed himself.

'Ali is, of course, reputed to have performed many miracles, most of them in conjunction with Mohammed. Certain infidels were raised to life at 'Ali's prayer, and bore testimony to him. In answer to a challenge from some of the unbelieving Quraish, 'Ali at Gabriel's command cursed ten of them, who immediately became afflicted with gangrene, leprosy, blindness, palsy and convulsions, but were healed on repeating a prayer asking for cure for the sake of Mohammed and 'Ali and their pure family. The stores of wheat, barley, dates and raisins, belonging to an unfilial young man, were changed to putrid masses, and his money to stone, by Mohammed and 'Ali. At the prayer of 'Ali in the name of Mohammed and his family, a camel spoke and disclosed her master's crime. At 'Ali's prayer a stone was transmuted to gold

to pay a debt owed by a distinguished Mohammedan to a Jew.

'Ali's deeds of prowess are also solemnly recorded. At the defeat of the Mohammedans at Uhud (Ohod), 'Ali's valour was conspicuous. When his sword was broken, Mohammed gave him his own weapon "Zu-l-faqar," with which 'Ali slew all who attacked Mohammed. 'Ali received ninety, or, as some traditions say, forty wounds all in front. At Khandaq, 'Ali kills the infidel champion, 'Amir, by stratagem. Having distracted his attention, he cut off both his legs at a single blow. During the expedition against the Bani Mustalaq 'Ali drove a clan of jins, "like Zinkis" (Zanzibaris or negroes), from a certain wadi where they had taken up their abode. At the conquest of Khaibar, besides other deeds of strength and bravery, 'Ali slays the Jewish champion, Marhab, his second blow cleaving the stone ring on the helmet of Marhab, the helmet itself and his head, crying as he did so, "Allahu akbar." At 'Ali's prowess the angels in heaven shouted in astonishment, and Gabriel was commanded by God "to sustain the excess" of that Hashim-like blow, lest it should cleave the earth in twain. "The blow," said Gabriel, "fell vastly heavier on my wing than the weight of the seven cities (which Gabriel, when ordered to destroy the people of Lot, took up from the earth and carried up on a single feather of one of his wings), notwithstanding the fact that Michael and Israfil both caught 'Ali's arm in the air to check its force."

'Ali was sent on different missions by Mohammed. There was a certain tribe of jins, called the Bani Bijah, living beneath the ground. Some of them became believers, and quarrels arose about water and pasturage between them and their unbelieving brethren. So 'Arfatah, one of the jins, came in the midst of a whirlwind to solicit Mohammed's intervention. When he disclosed himself his appearance was most strange, as he had much hair, a high head, prominent eyes which opened laterally, small eye-sockets, and teeth like a beast of prey. Undeterred by the messenger's unprepossessing appearance, 'Ali accompanied him, offered the

unbelieving jins three conditions, and on their rejection slew eighty thousand of them, whereupon the rest of them became Musalmans. On another occasion 'Ali was sent to Yemen with a letter from Mohammed, and in one day the whole tribe of Hamadan became Mohammedans, and the conversion of the rest of Yemen followed.

God once gave Abraham an ark in which were cells for all the prophets and all their wazirs. Abraham broke open the cells, and in the last found Mohammed, by whose side was 'Ali, represented by a gigantic portrait beaming with light, and with his hand resting on Mohammed's girdle. On the portrait was the inscription, "This is the similitude of the wazir of Mohammed, and who is aided by divine victory" (? help). In answer to Abraham's inquiry, God declared that Mohammed and 'Ali were blessed and made immaculate, and chosen with their offspring before creation because of the goodness and purity of their hearts. Mohammed will deliver to 'Ali "the banner of praise," which he will receive from God. Under that standard will be marshalled every prophet, righteous person and martyr, all of whom 'Ali will conduct into Paradise. 'Ali is the gate of the city of knowledge, the gate of Mohammed's wisdom, which he will spread abroad. Before sending him on his mission to convert the people of Yemen, Mohammed gave to 'Ali, who was diffident on account of his youth and inexperience, a slight blow on the chest, saying, "O Lord, guide his heart!" After this, 'Ali affirmed that he never afterwards had the least doubt respecting any judgment he pronounced. 'Ali, when weighed in scales brought from heaven against the whole multitude of the Moslems, outweighs them all. Mountains salute Mohammed and assure him of victory over all his enemies with the aid of 'Ali. He is so stalwart a champion of the faith that were all the inhabitants of heaven and earth to become infidels, God by him would sustain the true faith. One day a rude Arab named Bura greedily partook of a poisoned shoulder of mutton, which had been placed before Mohammed, before being invited to do so, and died in consequence. After the funeral, at which 'Ali prayed that God would forgive Bura, Mo-

hammed assured the relatives that a magnificent inheritance was Bura's in Paradise, and added that the Most High declared that "if Bura's sins had exceeded in number the sands, particles of dust, drops of rain, leaves of trees, hairs of animals, glances of their eyes, their breathings, motions and steps, all would have been pardoned at the prayer of 'Ali." On the other hand, if a man were to pile up good works till they reached the empyrean, and still harboured an atom of enmity to 'Ali, his only reward from God would be that of vengeance. It should, however, be noted that, in spite of all the exaggerated praise of 'Ali, Mohammed's precedence is safeguarded in many places. Nor can 'Ali's sinlessness be maintained in the face of such a tradition as the following, which says that Mohammed saw in similitude all his sect, and addressing 'Ali said, "I saw and implored forgiveness for you and your Shi'ahs."

According to Shi'ah tradition, Mohammed took great care during his lifetime to secure a pre-eminent position for the sacred family, which besides himself included his daughter Fatimah, her husband 'Ali, and their two sons Hasan and Husain. Only these were permitted to partake of the table sent down from heaven to Mohammed laden with viands and fruits of Paradise. After the conquest of Mecca, Mohammed sent heralds to the Christians of Najran amongst others, summoning them to embrace Islam, pay tribute or prepare for war. Upon this a controversy ensued at Najran, and a deputation was sent to wait upon Mohammed, the chief point at issue being whether the Christians or Mohammedans were right in their opinions about Jesus, the latter holding Him to be no more than a prophet. At last it was decided to make an appeal to God, and invoke His curse on whichever party lied. At the time appointed, Mohammed took with him to the ordeal only 'Ali, Fatimah and their two sons, next to Mohammed "the most exalted of mankind," and sat down with them under a cloak which had been spread over two small trees and the space between them swept.

The night after Mohammed's death, God sent an angel to comfort the bereaved family with the consideration

that all must die, and the assurance that they were particularly chosen and favoured by the Lord.

At the Day of Judgment all men will have to pass over the bridge named Sirat. In the *Haqqu'l-Yaqin*, another of Majlisi's works, it is said that a part of this bridge, in length three thousand years' journey, is excessively difficult. Mohammed and 'Ali will be the first and second to pass it. And none will pass it without great difficulty except Mohammed and 'Ali and the family of the prophet, who will traverse Sirat together " like the leaping lightning."

Various instances occur where blessing and help are said to have been received through the invocation of blessings on Mohammed, 'Ali, and the sacred family. It is asserted that Adam, after his fall, through humbling himself before Mohammed and his family, was saved and delivered from his fault and shame and dishonour ; and by taking refuge in the name of the spirits of Mohammed and his family, Adam enjoyed the utmost degree of safety and pardon through them.

From the traditions cited in the *Hyat-ul-Kuloob*, after making every allowance for later additions and exaggeration, it seems clear that Mohammed used every means in his power to secure the succession for 'Ali. Mohammed declared that Gabriel, when he descended from Heaven with Michael and Israfil to invest Mohammed with the prophetical office, pointed out 'Ali to Israfil as Mohammed's " brother and successor." When the people of Medina objected to 'Ali being left in charge there while Mohammed was absent on a military expedition, Mohammed consoled him with the consideration that he was his brother, holding in respect of him the rank of Aaron to Moses, and that he would be Khalifah among his people. Mohammed associated 'Ali with himself in the sacrifices he offered in his last pilgrimage to Mecca. During the return journey Mohammed halted at a place named Ghadir-i-Khum at which caravans never stopped, as it had neither water nor pasturage. The express object of this was to solemnly inaugurate 'Ali as his successor, in accordance with the divine command. The pack-saddles of the camels were piled together to form a

sort of pulpit (some traditions say it was of stone), and Mohammed ascending this made a long oration to the people, and in the most explicit terms announced 'Ali as his successor. " Know ye then," he said, " O people, that the Lord of the universe has ordained 'Ali your prince and ruler, your imam and leader, and has made obedience to him obligatory on Muhajarin and Ansar (*i.e.*, those who accompanied Mohammed on his flight from Mecca to Medina, and those of the citizens of Medina who espoused his cause), on citizens and inhabitants of the desert, on Arabs and 'Ajamis (*i.e.*, Persians), on free and bond, small and great, white and black, on all who worship God in the unity of His nature. Over all these the authority of 'Ali extends and his orders reach. Whoever disobeys him is accursed, and all that render him due obedience shall enjoy the mercy of God,"—and much more to the same effect. The covenant was then solemnly ratified by the leading Mohammedans and the whole multitude of those present, by shaking hands with Mohammed and 'Ali. After his return to Medina, Mohammed authoritatively commanded all his wives to render obedience to 'Ali as his successor, and spoke much about the same subject in his addresses to the people and in many assemblies. Mohammed further declared that, when he met his followers after the Resurrection at the fountain of Kausar, he would demand of them what their conduct had been towards the two great things he had left among them, viz. : the book of God and his family. And during Mohammed's last illness 'Ali was again pointed out in the plainest terms as his successor and khalifah.

Mohammed further tried to remove from Medina before his death those whom he knew to be opposed to 'Ali's succession, some four thousand in number. He accordingly ordered them to retire to the frontiers of Syria, and appointed Usamat-ibn-i-Zaid their general. So unwilling were they to start, that they had to be forcibly compelled to quit Medina. But all Mohammed's careful plans proved to be of no avail. While the army was still in the neighbourhood of the city, Mohammed was attacked with what proved to be his last illness, and

Abu Bakr and 'Umar, who were kept informed of the progress of Mohammed's sickness by 'Ayishah, returned secretly to the city. The very next day Abu Bakr, being informed by his daughter that neither Mohammed nor 'Ali would be present to lead the public morning prayers, takes upon himself to do so. Mohammed, hearing of this, with extreme difficulty made his way to the mosque, signed to Abu Bakr to retire from his place, and began afresh the prayers that Abu Bakr had already commenced. At the very time that 'Ali was filling up Mohammed's grave, the news was brought that Abu Bakr had been formally constituted khalifah or successor to the " prophet."

In fact, whatever the reason was, the majority of the Musalmans were evidently determined not to have 'Ali as Mohammed's immediate successor. He was comparatively young, being only about thirty-three years of age at the time of Mohammed's death, and famous for his witty speeches. Perhaps it was felt that he had not the necessary force of character to cope with the serious situation created by Mohammed's death, when the whole future of Islam was at stake. Many of the converts to Islam had lost relatives slain in battle by 'Ali, and they may naturally be supposed to have cherished no very friendly feelings towards him. The headship of Islam merely from a worldly point of view offered a splendid prize to the rude Arab. Quite apart from the other considerations just mentioned, this is quite enough to account for the fact that the most able and ambitious of the elder Moslems had no intention of forfeiting their chances of so enviable a position by allowing themselves to be at once and permanently set aside through acquiescence in the claims of 'Ali and his House. Indeed, Abu Bakr and 'Umar are stated to have made a league before Mohammed's death, the first article of which was to set aside 'Ali. At any rate the weight of the opposing faction was too strong for him, and not all the influence of the " prophet " himself, backed by several portents which were reported to have been seen after his death, indicating 'Ali as the rightful heir and the rival party as usurpers, were able to turn the scale in his favour.

The memory of the three first Khalifahs, Abu Bakr, 'Umar and 'Usman, is execrated by the Shi'ahs on account of their having kept 'Ali out of what they regard as his right. This detestation finds expression in the tradition that during the expedition to Tabuk twenty-four men, among whom were Abu Bakr and 'Umar, Abu Sufyan and Mu'aviyah, conspired to assassinate Mohammed, and in another tradition to the effect that 'Ayishah and Hafsah, the daughters respectively of Abu Bakr and 'Umar, poisoned Mohammed.

In spite of his martial valour and eloquence of speech, indications appear even in the Shi'ah traditions of the unpopularity of 'Ali, if not of actual contempt felt for him. Jealousy on account of his special intimacy and close relations with Mohammed is not an adequate explanation. When 'Ali accompanied 'Arfatah to the country of the jin below the earth, the hypocrites exulted in his supposed death and said, " Al-hamdu-lillah (Praise be to God !) God has delivered us from Abu Turab " (a nickname, signifying, ' father of dust.') When Mohammed started on the expedition to Tabuk, leaving 'Ali in command at Medina, the hypocrites were much scandalized, and taunted 'Ali with having been left behind lest he should bring misfortune on the expedition. 'Ali, therefore, took his arms and followed Mohammed to Juraf, where he was consoled by him and persuaded to return ; but on the way back an attempt was made against his life.

'Ali was only ten years old when Mohammed assumed the prophetical office. Fourteen years after this 'Ali married Fatimah, one year after the Hijrah. She was the only child of Khadijah, who was born after Mohammed announced his mission, and was nine years old at the time of her marriage. Mohammed and 'Ali were inseparable companions. 'Ali said, " I was always with him, following him as a child does its mother, and he daily augmented my knowledge." " His light," said Mohammed, " was transmitted with mine through pure progenitors, he is partner in all the excellencies conferred on me . . . the first to embrace Islam, with whose aid I fear not the opposition of all others." At a feast, when

invited to eat before 'Ali, Mohammed says, "The Most High makes no such distinction between me and 'Ali. He created us one light, and our friends and enemies are the same, likewise our joys and sorrows, and 'Ali will eat when I do." Before the assumption of the prophetical office, when Mohammed was in the habit of retiring to Mount Harra, for prayer and meditation, it was 'Ali with Khadijah who alone marked the significance of these things and the future prophet's growth in divine love and knowledge and all that is praiseworthy and excellent. 'Ali was the first to be instructed by Mohammed in the ceremonial prayers and ablutions. When Mohammed invited his near relations to a feast in order to announce his mission to them, he proclaimed that the first believer should be his khalifah, brother, coadjutor and successor. All the others remaining silent, 'Ali rises and accepts the offer, but is told by Mohammed to resume his seat, as an older man may perhaps come forward. None, however, does so. The invitation is three times repeated, accepted by 'Ali, and ratified by the prophet, and the company disperse laughing. All through the Mecca period, when Mohammed was looked upon as mad, foolish, bewitched and in league with Satan, 'Ali faithfully stood by him, and he was also cheered by the tenderness and consolations of his wife, Khadijah. Once Mohammed and 'Ali were pelted with stones by Abu Lahab and a mob in the streets of Mecca. When Mohammed was proclaiming his mission at the time of pilgrimage, and was driven away by a mob to mount Abu Qubais, it was 'Ali and Khadijah who went to seek him, found him and brought him home at night, and defended him in his house from the missiles of his enemies. When Abu Talib took Mohammed and the rest of the Bani Hashim and retired for safety to the defile called after him the defile of Abu Talib, fearing that an attempt might be made on Mohammed's life, he caused him to sleep part of the night in one place and part in another, and made 'Ali sleep the first part of the night with Mohammed so that the blow of any intending assassin might fall on 'Ali. Similarly, 'Ali slept in Mohammed's place and cloak the night he fled from Mecca. Mohammed refused to enter Medina until 'Ali arrived:

this was the beginning of Abu Bakr's jealousy of 'Ali. In 'Ali's expedition against the Bani Zubaid he appropriated to himself a girl who should have been reserved for the "prophet" himself. On complaint being afterwards made to Mohammed, he declared that whatever was his was likewise 'Ali's.

'Ali was entrusted with the performance of all the last offices for Mohammed after his death. He is to wash the corpse with six sacks of water brought from the well of Ghars, to wrap it in special robes with embalming perfumes; and then to seat the body upright, when it will answer all his questions. Of the camphor brought from Paradise by Gabriel for Mohammed's obsequies, Mohammed reserves one-third for 'Ali. Mohammed gave him his armour, clothing, animals, and also his ring, and appointed him his executor. During his last illness Mohammed is nursed by 'Ali with the greatest tenderness and devotion. He lies with his head in 'Ali's lap. When sitting, 'Ali supports him. Day and night, 'Ali scarcely ever leaves him. Mohammed calls for his friend and brother, and is only satisfied when 'Ali comes: he presses him to his bosom and communicates to him a thousand chapters of knowledge, each one opening into a thousand more. On the day of his death Mohammed repeatedly said, "Call the beloved of my heart." He took him under his coverlet and imparted mysteries and secrets to him, "till at length the bird of his sacred spirit sped its flight to its nest in the empyrean of mercy." Shortly before his death Mohammed gave various injunctions to 'Ali, and among other things bade him endure patiently the violence which awaited him in this world. When the "Prophet" had breathed his last, 'Ali announced his death to those around. In washing and burying the body 'Ali was assisted by Gabriel, the angels, and the Holy Spirit (Ruhu-l-Quddus), who is declared by the Imam Mohammed Baqir to be an angel superior to Gabriel and Michael. The Most High caused 'Ali to hear their conversation, which was a charge by Mohammed, and an engagement by the angels, to protect and aid the "Commander of the Faithful" ('Ali). 'Ali performed the funeral prayers, and afterwards permitted the com-

panions of the " Prophet " and all the people to enter the house in tens, and recite the following verse from the Koran, " Verily God and His angels bless the prophet. O, true believers, do ye also bless him and salute him with a respectful salutation " (Sur. 35, *Ahzab*, 56). After the body was laid in its last resting-place, 'Ali enclosed the grave with brick, filled it up, and poured a quantity of red pebbles on it.

Concluding remarks.—We cannot wonder at the hold such a hero has taken on the imagination of the Persians. But we are astonished at the dimensions and elaborate details of the structure which has been raised on such an insecure and untrustworthy basis as that of biassed tradition. This, however, presents no difficulty whatever to those whose stock of religious beliefs is supported and sustained from this dubious source. For the traditions, on which they rely, are by the Shi'ahs traced either to Mohammed or to one or other of their twelve sinless Imams. And every such tradition, handed down on what is considered respectable authority, carries with it the weight of an inspired revelation. With regard to themselves the Imams declared that whatever was asserted in their praise, provided only that divinity was not ascribed to them, fell short of the whole truth concerning their glory and dignity,—a licence of which the very fullest advantage has been taken. It is hardly too much to say, that the more incredible the assertion made on such unimpeachable authority, the more worthy of belief does it appear to the all too ready credence of willing listeners.

From the Christian standpoint there is much that an enlightened religious consciousness looks for, and looks for in vain in this ideal 'Ali ; and the omissions are fatal. There is in him no true sense of the defilement of sin, or desire for growth in holiness and in likeness to God. The chief ground of acceptance with God is correct belief with reference to the Deity and His reputed messengers. This, it may be remarked by the way, presents a curious contrast with modern Western thought, where there is a marked tendency in the opposite direction, and a disposition to regard a man's life as the supreme test of his

religion, and, if the life be adorned with the beauty of goodness and virtue, to regard it as unnecessary and almost impertinent to inquire from what religious source, if any, this goodness and virtue spring. In the famous prayer of Kumail, which was taught him by 'Ali, there are indeed abject confessions of sin and reiterated supplications for mercy and pardon : but one of the believer's chief claims upon God's compassion and forgiveness is his confession of the Unity of the Godhead,—a thing which was all very well for the pagan and idolatrous Arabs who embraced Islam, but which sounds singularly antiquated and insufficient in this present age as a ground of appeal to the divine mercy. In place of the actually realised salvation and peace of the Christian, the pathetic prayer ascends, "Have mercy on one whose resource is hope, and whose weapon is weeping."

The Shi'ahs have adopted the cult of 'Ali and Husain and deliberately and persistently reject the Scriptural revelation of Jesus Christ, both as regards His divine and human personality and His work of atonement and mediation. These truths, intelligently understood and embraced, can alone satisfy some of the strongest cravings of the human spirit. The heart yearns for a guide of such transcendant merit as to be worthy of all confidence, capable of satisfying the highest aspirations, and able to bridge the gulf between the seen and unseen. With all its natural and inevitable limitations in certain directions not essential to its main purpose, this is what the Christian revelation really and truly does for countless numbers of humble, seeking souls. The nemesis of rejected truth, as in so many other cases, has overtaken the Shi'ahs. If the truth once for all revealed is not apprehended, whether through ignorance, neglect or prejudice, the restless heart perforce seeks to satisfy its needs in some other way, and is liable to be ensnared and enslaved by every form of specious error.

Ispahan, Persia. W. A. Rice.

THE TANTA MÛLID*

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The greatest religious concourse in Egypt is held each year at Tanta, about a month after the summer solstice—the time when the Nile has risen to its full height, and just before the dams are cut to let the water into the high level canals. This is significant as pointing to an ancient and purely Egyptian origin of this festival. I believe there are records that go to prove that it has been held continuously from extremely early historical times, and also that it was visited and described by Herodotus, but at the moment am unable to verify these facts. The estimated attendance is nearly always given as 500,000, about twice as great as that of the highest record at Mecca. But those who go to Tanta are not all religiously minded ; for not only is it a religious festival, but also a fair at which produce, more especially agricultural produce, is sold, and where recreation can be found which only a very few years ago was of a very grossly sensual order, although to-day Christian ethical standards have so permeated governmental circles that such things are no longer permitted. Consequently the attendance at most Mûlids has greatly decreased. As yet there is no sign of diminution in the yearly attendance at Tanta, although we must add to the moral restraint the fact that the Mûlid no longer has its former value from a trade aspect, increased facilities of communication making it unnecessary. Discounting, therefore, as much as we can the religious significance of the Mûlid, we must still come to the conclusion that it is the principal factor in this vast concourse.

To those who have lived in Egypt any length of time and mixed with the Moslem masses, this is not difficult to understand, the reverence paid to Sayyid Aḥmed-el-Bedawî being almost like that paid to a

*Popular pronunciation *Mûlid* ; classically *Maulid*.

deity. Practically, their love for him surpasses their attachment to the prophet, though none would admit this. All over Egypt vows are made to him and animals sacrificed in fulfilment of vows. When one seeks for the reason of this remarkable infatuation, it is hard to find. He is the least attractive, to our Western minds at least, of all the founders of Dervish Orders. Of the other three, who are always classed with him by the Egyptian populace as the greatest of all saints, 'Abd el-Qâdir el-Gîlânî had many winning characteristics and was a real lover of mankind, with a very sane mind, judging from his writings, and with sufficient marvel wrapped round him by tradition to attract the popular mind. Aḥmed el-Bifâ'i was a most attractive figure, a lover of animals, a great ascetic, very humble-minded, and the possessor, according to tradition, of marvellous powers, especially over snakes. Ibrahîm el-Dissûkî was famous as the founder of a great " tongues movement "—always a very attractive feature for those who have a craving for divine manifestations. Many of his utterances, taken down by his companions, are available to-day, and bear a striking resemblance to the best of such records of " unknown " tongues recently recorded in Western lands.

Aḥmed el-Bedawî, however, is of the low, vulgar, Yogi type of saint, a man who never took off a garment to wash it, but wore it till it rotted off his back, an ecstatic rather than an ascetic, a man whose miracles read like those of the vulgar miracle-monger, whereas those of his three compeers sound more like the common phenomena of mysticism which are to-day easily placed by the science of psychology. Even to this day this type is venerated by the lower orders of Egypt, but not, I think, sufficiently to account for the extraordinary devotion to es-Sayyed (the lord) as he is affectionately termed. Personally, I think we must look for the reason in an old fundamentally Egyptian religion, which first became superficially Christian and then superficially Islamic. Now it does not take much imagination to see in the ceremonies connected with the Mûlid, the worship of Ra, the Sun-God—its three anniversaries (for there are

two other less important celebrations in the year in addition to the great festival) are all solar dates connected with the rise and fall of the Nile, thus reminding us of the cult of Osiris.

El-Bedawî arrived in Egypt about 1236 in response to a vision. On arrival he mounted the roof of a private house and there stared into the sun until his eyes, all red and sore, became like two fiery cinders. For forty days he took neither food nor drink, but would remain for long periods absolutely silent, and at others would give way to prolonged fits of screaming. He seems to have suddenly entered into this life of ecstatic fanaticism when he was about thirty years of age, at Mecca, where the family had migrated from Fez when he was still a child. Until this crisis in his life, he seems to have been a merry, dare-devil kind of youth, noted as one of the boldest horsemen in Mecca; hence his title of Bedawî. In estimating his influence on Egypt, we must not neglect the historical element. He arrived when the house of Saladin was crumbling to its ruin, the oppressions of the Mameluke Emirs were already being felt, and taxation for the Crusades and the Syrian wars was bearing heavily on the people. Such times have always been favorable to the growth of mysticism. Later, when the Turkish Mamelukes came into power, the *'Ulema* (scholastics) came into power with them, and were not backward in using their authority to oppress the Sûfis. Mysticism thrives on oppression, hugging it to its bosom and welcoming it as an aid to the "Way" to God. The Bedawî cult has everything in its favour, and when, towards the end of his life, he won over that most romantic figure in the sultanate of Egypt, el Zâhir Baîbars, it was as if the movement had received its crown. One of his most noteworthy miracles illustrates the period. A mother, whose son was a captive with the Franks, petitioned el-Bedawî on his behalf. After a brief prayer the son appeared before all present, still wearing his chains, and el-Bedawî handed him over to his mother. At the Mûlid this year there was a villanous looking faqir wearing heavy metal rings around his neck, which we took to be a commemoration of this miracle.

Let me try to give the reader a visual picture of the Mûlid, as some of us from the Cairo Study Centre saw it this year. To enjoy it to the full, you must travel there third-class, probably standing all the way. Even then you may have to climb over living bodies in order to find space for your feet. But what a merry, good-tempered crowd it is ; how full of affectionate ejaculations addressed to the Saint ; how full of stories of the blessings received in answer to supplications addressed to him, of frightful dreams that have led them to vow a sacrifice to him,—all these stories showing that in their joys and in their sorrows, in all the more intimate affairs of their family life, it is to el-Bedawî that they turn. One would not, of course, get these confidences if suspected to be an unbeliever, but a fez is quite sufficient to change a European missionary into a Moslem pedlar of Manchester goods and, with some knowledge of their more idiomatic speech and a little of the policy of William the Silent, one can become the repository of confidences that greatly help in unveiling the real self, the thought-life of these people.

On entering the Mûlid grounds, which cover a vast area, one passes in the first instance the tents of those who would lure the " pilgrim in the Way " to forsake the life of asceticism and to sink into the mire of " forbidden things." These lures consist of two enormous circuses under canvas, with little more than a suggestion of sensuality displayed outside, with the usual blare of brass as a bait, and many minor shows of a kind common the world over. Next we pass the mercantile part of the fair, and then come to a large oblong open space devoted to the great firework display under the aegis of the Government. This space is surrounded by highly ornate marquees, where official receptions and Koran readings take place. But the true spirit of the Mûlid is not to be found here. We pass up a long avenue of less pretentious tents, some belonging to dervish orders, but for the most part occupied by charm writers and other professors of white magic, a practice admittedly allowable in Islam and an integral part of the mystical system of the dervishes. At the end of this avenue we come to a vast open space, in the centre of which is a large pole with

lanterns suspended from it, and here is the very heart of the Mûlid, for it is round this pole, called the Ṣâri, that all the invisible hierarchy of Moslem saints is congregated, and round this pole, the more devout, those who have come for definite blessing, have marked out a claim and are squatted on the ground in family and village parties. Men, women, children and infants, here they live sheltered from the mid-day sun by frail canvas shelters which they erect, and at night sleeping where they have sat all day. One has to pick one's way carefully amongst them if visiting the Ṣâri by night, or one would be in constant danger of treading upon the sleepers; it is startling to see the bare arm of a little child thrown, in sleep, right across the ill-lit patch on to which you were about to place your booted foot.

On arriving at the Ṣâri, we saw what at first seemed to be an epileptic in a fit close to the pole. People were crowding up to touch him to get a blessing from him; a crowd of wild fanatical faqirs, the self-constituted guardians of this holy ground, would occasionally make what appeared to be efforts to cure him. We learnt a little later, after some careful enquiry, that the man was in a religious "state," or ecstacy. At length, when the man began to foam at the mouth, one of these wild, hairy fanatics took upon himself to control the case, finally lifting the man, who was much taller than himself, right off the ground and offering a long prayer in his ear. During all this period the limbs of the man were shaking with rigours, but when the dervish put him to the ground he came out of his "state" smiling, and was quite a hero amongst the simple people standing round. Later on we saw a grand combined *dhikr* (the religious exercise of the dervish orders whereby they seek to come nigh to God by repeating His name until all other things are shut out but the thought of Him. See MOSLEM WORLD, Vol. II., No. 4). On this occasion, when we arrived the faqirs seemed to be aimlessly hitting the people who were pressing towards the Ṣâri, to touch it for the blessing of the saints, with palm sticks and other weapons. This went on for some time when suddenly, as if by magic, there evolved out of the chaos a vast and almost perfect

ring two and three deep, the devout ones who had staked out their claims round the pole sitting tight; but they had to sit, for whenever one of them stood up to look around, one of the hairy fanatics would be sure to belabour him with a stick. An old sheikh inside the ring led a very simple dhikr, simply "Allah! Allah!" bayed out in unison in a deep note and a waving of both arms towards the Ṣâri. This only lasted a short time; then what appeared to be the local body of dervishes in connection with the tomb of Ahmed el-Bedawî, preceded by two banners, and their numbers swelled by the ragged crew of faqirs, began a slow procession round the ring, greeting every dervish of the inner circle with handshake or kisses. Once more the simple dhikr, then another circumambulation of greeting, followed by the same dhikr, and then the vast ring melted, completely and suddenly, as it had formed. A large body of Sâ'idîyeh dervishes then formed themselves into a circle and began a very perfunctory dhikr of their order: a little distance off a sheikh was preaching to a large crowd and teaching them certain prayers whilst some faqirs went round the ring collecting money. There were many other smaller gatherings—one actually being addressed by an unveiled female sheikh, with a poor weed of a woman acting the Boswell to her Johnson. Her matter was the merest platitudes of Sûfism; and I overheard a very witty criticism of her, to this effect, by a mere peasant. There were many groups of exorcists who were plying their profession, principally amongst women, to the notes of the reed-pipe and the tom-tom. One little group of two greatly interested the writer. It was a rank and file dervish who had got a bad crick in his spine through being too vigorous in the dhikr, and a leader of his order, who was manipulating his back according to what was supposed to be a divine secret of the order, but what really was only quite skilful and apparently successful massage.

A most important feature of the Mûlid is the visit to the large tomb-mosque in the town. All day long and well into the night, during the whole period of the Mûlid, this is thronged with pilgrims who seek an oppor-

tunity for making the circuit of the tomb. In making the circuit the pilgrim passes great boxes that are put up to receive alms. The misappropriation of these funds by the sheikhs of the mosque is an ever-recurring accusation of the Moslem press.

What are the lessons of this Mûlid for the missionary? Nothing could bring before his notice more forcibly the existence of a religion amongst the masses, between which and the cold formalism of Islam, with its sterile doctrine of the unity of Allah, there are but the frailest of links: a religion which is grossly degrading although deduced from the teachings of men of the stamp of el-Ghazzali: a religion which has very much higher ideals in it than orthodox Islam, but which has no power to attain to its ideals, nothing to counteract the inherent dangers that are to be found in all mystic systems—*e.g.*, the danger of the truth of divine intuition becoming the lie of vain imaginings that put a crown on ignorance; the truth of divine union becoming the lie of pantheism; the truth of "mighty works" wrought by "faith which works by love" becoming the lie of magic and theurgy. If then the missionary is to be skilful in his cure of souls amongst the masses of the population, surely he ought to understand their aspirations and be able to show how that in Christ they can find power to realise their highest ideals and in Him avoid their inherent dangers. Moreover, he will probably find that while faithfully giving himself to this duty, he will discover in himself either too much of the dangerous mystical tendency or too much of the cold repellant scholasticism. He will recognise in many modern religious "crazes" startling parallels to certain developments of dervishism; will know how to account for them, and will thus be strengthened in sound doctrine in an age when our ancient foe more often than not attacks us in the guise of an angel of light. He will, above all things, have found out how to surmount the many barriers that have hitherto kept him very much a stranger to the people to whom he has been sent.

Zeitoun, Egypt. GEORGE SWAN.

A PLEA FOR THE USE OF VERSIONS OF SCRIPTURE AND OF OTHER LITERATURE IN THE VULGAR ARABIC

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It is well-known to students of missions that the question of the use of Vernacular literature where a Classical language and literature are found, has raised a conflict of opinions in other lands besides those in which Arabic is spoken. This, I think, shows that equally earnest and competent persons may look at the question from different points of view, and, perhaps, form their judgment on an incomplete consideration of the facts. For this reason I have called my contribution a "Plea," and I have tried to state my point of view clearly, and to indicate some of the conditions and reasons that have influenced me in the judgment I have formed.

I wish, first, to make clear my position with regard to the Literary Arabic. I have a great admiration and love for it and its literature, and I would not that anything in this article should be understood as depreciatory in the least degree of this, the most perfect of Semitic tongues. I am also an advocate of its use up to the hilt of its possibilities, or, in other words, to the fullest extent that the capacity and knowledge of those among whom we labour will permit. This last phrase will indicate where I part company with the pedant and the purist.

Another point not to be lost sight of is that I write chiefly in view of the conditions that prevail in the Barbary States, especially Algeria.

I. *Relation of Vulgar Arabic to the Literary language.*

It is important that our conception of the relation that the modern dialects of Arabic hold to the literary language be as clear and exact as possible. The two forms are not to be considered as two different languages, but rather as the same language in different stages of its

history. Islam and the Koran have preserved to a large extent the unity of the language, but have hindered the literary cultivation of the spoken tongue.

Renan in his *Histoire des langues sémitiques*, Book IV., chapter ii., Section 7, has a long discussion on the relation which exists between the two forms. He says :—

"The Vulgar Arabic, in reality, is only the Literary Arabic stripped of its learned grammar and of its rich environment of vowels. All the final inflections, expressing either the cases of the substantives, or the moods of the verbs, are suppressed. In place of the delicate mechanism of the Literary syntax, the Vulgar Arabic has substituted others much more simple and more analytic. Prefixes and isolated words mark the shades of meaning, which the Literary Arabic expresses by the play of the final vowels ; the tenses of the verb are determined by words joined to the imperfect form of the verb to give precision to the signification. With regard to the lexicology, the Vulgar Arabic has dropped out that superabundance of words which encumbered rather than enriched the Literary Arabic. The former knows only the current stock of the Semitic vocables, sometimes slightly turned from their original signification. Some foreign words, differing according to the different localities, Turkish for the most part, have alone vitiated the perfectly Semitic character of this tongue, which is spoken still in our day over a wide stretch of the earth's surface."

With regard to the final desinences he says :—

"We are thus led to regard the final desinences as an ancient peculiarity of the Arabic, which became regularised rather late and was always neglected by the greater part of the tribes . . . Thus, without attributing to the grammarians the invention of the mechanisms of the Literary Arabic, we recognise in these mechanisms a part of convention, in the sense that, of certain floating devices, vague in character, or applying only to certain words, the purists have made fixed and regularised proceedings. For the dictionary, in like manner, they have sanctioned the intrusion of a crowd of every origin that the people never employed, and which have made Arabic a sort of artificial language, after the manner of the academic Italian of the seventeenth and eighteenth centuries. The distinction of literary and vulgar Arabic has no other origin. After a grammatical recast, the tongue of the people is always found different from that of the learned. Then only commences the distinction of a Vulgar dialect in opposition to the learned tongue. The development of the language is, in a manner, split, and continues ever after in two lines more and more divergent ; the Vulgar speech succeeding the primitive speech by a process of corruption, and the learned tongue succeeding the same primitive source by a process of culture . . . This seems to us to be the point of conciliation between the two hypotheses which have been proposed to explain the relation between the Literary and the Vulgar Arabic.

The Literary is not, as some philologists would have it, a wholly artificial language; the Vulgar tongue, on the other hand, was not born entirely, as some have claimed, of the corruption of the literary language; but there existed an ancient language, richer and more synthetic than the Vulgar tongue, less regulated than the Literary form of the language, out of which the two forms have developed in opposite ways. We may compare the primitive Arabic to what the Latin language must have been before the grammatical labours which regularised it, about the time of the Scipios; the literary Arabic, to the Latin language as we find it in the monuments of the century of Augustus; and the vulgar Arabic to the simplified Latin spoken about the sixth century, and which resembled in many ways more the ancient Latin than that of Virgil or Cicero . . . There took place with the Arabs, in the first century after the Hegira, what has been seen every time that a great mass of diverse populations finds itself all at once subjected to a language too learned for it; the people, who only seek to make themselves mutually understood, make for themselves a tongue more simple, more analytic, less burdened with grammatical flexions. Arabic could not escape entirely the tendency which leads all languages towards a dissolution, caused by the incapacity in which the descendants find themselves to compress their thought into the synthetic forms of the language of their fathers; but what is important to maintain is, that the new dialect never came to the point of making itself considered as a distinct language. The Arabs do not regard the Literary and the Vulgar Arabic as two languages, but as two forms, one grammatical and the other non-grammatical, of the same language. There are besides, between the one and the other, so many intermediary degrees that one cannot say where the Vulgar Arabic begins and where the Literary Arabic ends.*

"In the conversational style, it is true the Vulgar tongue has sufficient uniformity; it is considered bad taste to employ the flexions of the Literary language; but in the written style, each, as he has more or less of literary knowledge, tries to approach as much as possible, both in the choice of words and in the observance of grammatical rules, to the Literary language; somewhat after the style of the Greeks of the Middle Ages who, as soon as they took the pen in hand, sought to conform themselves to the classical language; in the same manner also in France, in the tenth century, they had no idea that the popular speech was capable of being written."

The distinction made by the Arabs and mentioned by Renan, between two forms of Arabic, one spoken and non-grammatical, and the other written and grammatical, might lead some to suppose that the spoken language had no rules, which is not the case. It is only non-grammatical in that it does not observe the rules of the

*While agreeing with the general tenor of these remarks, I would not commit myself entirely to every position laid down.

literary language. The science of grammar properly understood does not make rules but finds out uniformities of usage, and states them. These are the rules of the grammar of any language, and the Vulgar Arabic has such uniformities or rules, according to which the speech of anyone is judged correct or not.

Professor Cherbonneau, who did much in the way of exploring the Algerian dialect of Arabic, wrote in the *Journal Asiatique* (1855), and in the *Revue Africaine* (1868), as follows :—

"The North African dialect is a language 'sui generis,' according to Ibn Khaldoun. I am now able to affirm that the style is uniform in the case alike of learned and unlearned. The mufti and the Kadhi do not speak better than the barber and the weaver ; they all employ the same words and the same locutions ; they all have the same pronunciation. This constitutes a regular, simple, and often picturesque language in which one is able to enunciate clearly one's ideas."

Professor Wright, in his *Comparative Grammar of Semitic Languages*, published after his death, shows, that although Arabic was the last of the Semitic languages to enter into historical prominence, yet it represents an earlier stage of Semitic than Hebrew or Aramaic, although at the same time more highly developed grammatically. He says :—

"At this particular period, too (*i.e.*—the period of its entering as a factor in general human history), the dialect of the Koreish, which had already acquired a certain supremacy over the rest, was fixed by the Koran as the future literary language of the whole nation. Had it not been for this circumstance, we might have known Arabic in the form of half a dozen languages, differing from one another almost as widely as the members of the Romance group or the modern languages of northern India. But its literature has in great measure prevented this and preserved the unity of the language, so that the dialectic divergences of what is called 'Vulgar Arabic' are by no means so great as we might have expected after all the struggles and vicissitudes of the last twelve centuries. From the mouth of the Tigris, throughout Mesopotamia, Syria and Palestine, Arabia proper, Egypt and North Africa as far as Morocco, the language is essentially one and the same—*sunk by gradual decay of its inflection to the level at which we become acquainted with Aramaic and Hebrew.*" (Italics my own.—P. S.).

This last phrase should be sufficient to do away with the idea that the Vulgar Arabic is beneath notice as being only a debased tongue. Arabic has but followed the same path traversed formerly by Hebrew and Aramaic ;

and as a spoken tongue is now at that stage in its history represented in those two languages by the Biblical Hebrew and the Aramaic literature.

My own study has convinced me that the Vulgar Arabic used in North Africa to-day is not one whit poorer in lexicology or in syntax than the Biblical Hebrew. I consider that a good criterium of comparison would be a translation of the Psalms with their parallelism into the Vulgar Arabic. This I hope will soon be forthcoming. The Epistle to the Ephesians would furnish a sufficient test of the capacity of the Vulgar Arabic to render the New Testament Greek.

II. *The View-point Presented.*

In 1909, after the publication of the first edition of the Gospel of Luke in the Algerian dialect, I made some MS. notes on it, chiefly grammatical and philological. As preface I wrote :—

" It is hoped that these notes may help to do away with the reproach as being unfounded, that the Vulgar Arabic is poor in words and expressions, and, therefore, unworthy as a vehicle for the Word of God. It is claimed that an idiomatic translation into the spoken language has one immense advantage over the Literary versions, in that it is instinct with life, a part of the nature of the people that speak it, whereas the Literary Arabic must ever be, more or less, an artificial language, a tongue for learned discourse."

At the first Annual Meeting of the Mission in North Africa of the Methodist Episcopal Church, held at Algiers in April, 1910, I expressed my conviction on this point after eleven years of work in the country. After describing the educated Moslem and the literature available for reaching him, I said :—

" There is, however, a considerable class of half-educated people, that is, half-educated from the Moslem standpoint, who hardly understand at all, or but very imperfectly, the Literary Arabic. The Literary Arabic is practically only a literary vehicle, much as was Latin in the Middle Ages and since. It is not the living language of the people, any more than the English of the days of Chaucer is the living language of the English speaking peoples of to-day. The same problem has presented itself in other lands. There exist ancient ecclesiastical versions of the Bible in Russian and Armenian, as well as the Old and New Testaments in Greek, but the need has been felt of having the Scriptures in the living speech of these peoples. The case is the same with Arabic. Five years ago I became especially

interested in the work of translating the Scriptures into the Arabic of Algeria, and since then have worked at it with the co-operation of others. The Gospel of Luke has been published by the British and Foreign Bible Society, and in little over a year the first edition of 7,500 is exhausted. (Since this report, a second edition of 10,000 has been printed and is selling rapidly. The Gospel of John, in an edition of 10,000, is now exhausted. The Acts of the Apostles is in the press. The Psalms and some of the Pauline epistles are in preparation).

" By means of these translations . . . we believe that we shall steal a long march upon Islam, for its leaders will do nothing to educate the poor and ignorant. I have never heard of any Moslem teacher in this country laying himself out to teach the ignorant to read, unless he were paid for it. One day, we believe they will wake up to find these masses indoctrinated with Christianity, having a fuller knowledge of the religion of Jesus Christ than of the system of Mo hammed. This is already the case with those who frequent our classes.

" We have also tried to form the nucleus of a hymn-book in the same modern speech. These hymns are being appreciated, and are sung not only in our classes and meetings but also in the homes, and one can even hear them in the streets."

The following extract is from my report read at the third Annual Meeting of the same Mission, held at Tunis, February, 1912 :—

" Following somewhat the old Arab method of study, namely, that of learning a highly condensed summary of a subject, often in verse, which is learnt by heart and forms the basis of further instruction, I have put into Modern Arabic verse the ' Story of the Creation of the World and of Man, the Temptation and Fall, with the Promise of Redemption and its Accomplishment in Christ.' Those in our Hostels have learnt this by heart, and they also sing or chant it after the manner of the *Meddahîn* or the *Rawiyyîn*." (Since then I have begun another series, entitled " The Divine Story." The first part contains some of the chief Prophecies as to the Coming of Christ and His Work, followed by the Announcement of the Angel to the Virgin Mary, the Magnificat and the Story of the Birth of Christ, all being in modern Arabic verse).

Under the heading, *A Question of Policy*, the report continues :—

" I would like to record my firm conviction, to be confirmed or confuted by future developments. I almost tremble at my temerity in daring to express it in this ' City of Learning.' I believe that when Christianity lays hold of the populations of Tunisia and Algeria, it will find its expression and vehicle not in the Classical but the Vulgar Arabic. I thank God that Islam as a doctrine is shut up in the former, but Christianity as a living religion will, I believe, appropriate the living tongue as its medium of expression, both in its worship and its

propagation. The New Testament was written in the Colloquial Greek of its time, and it, too, had its literary despisers. But the Classical Greek never became again the language of the people. The French language was not produced directly from the Classical Latin, but developed slowly out of the Low-Latin spoken in the Provinces and Gaul. I forbear further analogies, for the whole history of language development is on the same side. There is, and will be for a long time, a wide field for the Literary Arabic, but this will not stop the evolution of the language, and, without contradiction, the nearest way to the heart of a people is through its living speech. The majority cannot be sacrificed to the fastidious tastes of the few, nor can Christianity tie itself up to a language that is the privilege of the few, to a form of the Arabic that will never regain its hold of the people as a whole. The moral is plain. It is sure wisdom on our part to cultivate the Modern Spoken Arabic in a literary fashion, and redeem it from the unjust reproach of being a barbarous lingo."

In my report at the Fourth Annual Meeting of the Mission, held at Constantine, May, 1913, I emphasized the same argument, as follows :—

"In one particular we decidedly conform at Constantine to the Discipline of the Methodist Episcopal Church. According to the fifteenth article of religion, 'It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church to have public prayer in the Church, or to administer the sacraments in a tongue not understood by the people.' We have accordingly made it a rule in this service of worship, that all praise, prayer, and preaching, shall be in the speech of the people, and that the Scriptures shall be read or translated in the same tongue, which is also the mother-tongue of the most learned Arab teacher that may ever enter our doors. In this way the illiterate will suffer no loss, and the learned has but to forget for the time his acquired literary knowledge, and listen to the things of God expounded in the tongue he learnt from his mother's lips, and which he himself habitually uses except in learned disquisition."

The practice condemned by the original framers of the Article, cited above, is analogous to the point under discussion. The Roman Church conserves to this day the use of the Latin tongue in its services, because, forsooth, it has the sanction of centuries of use ; the Moslem teacher does the same. For him it would be sacrilege to abase the language in which his sacred book was written, by condescending to write any form of that language which does not conform to the laws of that sacred tongue. It is a religious, an Islamic, reason that has hindered the Moslems from cultivating in literature throughout the centuries their spoken language. Is that reason a suffi-

ciently valid one for the Christian Church to follow the same example to-day ? It seems to me that those who oppose translations of the Scriptures and the publication of other literature in the modern Arabic dialects, are following the policy of Rome in withholding the Word of Life from the people in their own tongue. This has been the great blot on the Roman Communion, and it will prove the most effectual barrier to the evangelisation of the masses in Arabic speaking lands. I am firmly convinced that a noble literature could be created in the Vulgar Arabic, chaste in form and expression. The spoken language needs to be further explored by missionaries and others. I imagine that some, were they to come to this study with sympathy, would be agreeably surprised by the vividness and richness of this Modern Speech.

I reproduce here an extract from the *British Weekly* of February 20th, 1913 :—

" Of recent discoveries about the Bible none is more striking than the testimony as to the language of the New Testament, which has been unearthed during the last few years out of rubbish heaps of waste paper and broken pottery buried in the sands of Egypt, and dating back to the very beginning of the Christian era. What this new linguistic evidence demonstrates may be stated in the words of Dr. J. H. Moulton, the eminent scholar, who has done so much to make it available in English, ' The conclusion is that " Biblical " Greek was simply the vernacular of daily life . . . The Holy Ghost spoke absolutely in the language of the people, as we might surely have expected He would'. In other words, the New Testament was composed in the common, homely speech of those who first read its pages ; it was written in the Vulgar tongue."

There can certainly be no incongruity, but rather a decided fittingness, in furnishing a like means through which the Holy Ghost may be able to speak to the masses in North Africa to-day. Opposition to this idea is understandable in a Moslem teacher, when we consider his standpoint, but what *Christian* reason can a missionary bring why the Word of God should not be given to the people in the tongue that they speak ?

Is Arabic to be the only language to be not cultivated in literature in the successive forms it takes on in its evolution ? There is a continuous evolution of all

language, and the tongues which exercise the greatest living influence to-day and possess an ever-growing literature, are just those that cultivate in literature the living form of the language, while not neglecting what the past has produced.

Where would the noble French literature be to-day if the mistaken idea of those of the tenth century, mentioned by Renan, had always prevailed ? In the book of M. Lortsch, *The Bible in France*, one can see the great part that religious compositions and translations of parts of the Bible in prose and in verse played in forming the beginnings of French literature, until the sixteenth century, when the Reformation, following the Renaissance began to exercise a potent influence on the language. The following testimonies show the influence of Calvin on French prose composition :—

" Everything is new in his book (*Institutes*)," says M. Nisard, " the very matter, the method and the language." " He has given in the popular language on a theological subject the first example of a vast composition, thought out, ripe and well-arranged." (M. Marcou).

There is no need to cite the influence that the translations and writings of Wycliffe, Coverdale and Tindale and the Authorised Version, have had on the English language ; nor that of Luther's translation and hymns on the German tongue. And if Christianity is ever going to lay hold of the Arabic speaking peoples, why should not translations of the Scriptures in the popular language and other literature exercise an analogous influence on the spoken Arabic dialects ? In the providence of God all the countries of North Africa are now under the control of European governments, and they all aim at producing an awakening of the Moslem mind from an age-long torpor, and the introduction of modern life and civilisation. By the creation of a worthy literature, Christian in tone and character, the Christian Church should be able to give a new impulsion to Arab thought and life. This may seem utopian to some, but we have the beginnings of it to hand, in the possibility of translating the Scriptures idiomatically into the spoken tongue. For the basis of a Christian literature must be the Bible.

Having for some time urged these arguments and advocated this policy, I was much interested in reading the following extract in the July number of THE MOSLEM WORLD (1912), entitled, "Taking away the key of knowledge" :—

"All missionaries who have struggled to attain to a working knowledge of the Arabic language themselves, have taught it in day schools, or have tried faithfully to circulate the Scriptures and other Arabic literature among the common people in Moslem lands, must have felt again and again how the Arabic speech itself is at once a vehicle and a barrier to evangelisation. It is a vehicle because of its widespread use, but a barrier because of its highly classical literature, and the style of Arabic used by those who write, not for the common people, but for the learned classes. Professor Macdonald deals with this question from the standpoint of the Arabic scholar, in trenchant fashion, in his recent book, 'Aspects of Islam' (pp. 320, 321).

Speaking of the barriers to the spread of education among the masses, and the uplift of Moslem nations, he uses these words, which we heartily endorse :

"Another necessity will be to teach in a language that the pupil can understand, and to cease to veil education in a literary dialect, which not one per cent. of the people can follow. This holds especially of Arabic speaking countries, where the difference between the Arabic spoken by all and the Arabic of literature is as great as that between modern and ancient Greek. Thus in Egypt the hopeless attempt is being made to screw all education up to this pseudo-classical standard. How hopeless is this attempt a single instance will show. One day in Cairo I was shown most courteously by the Principal of what is called the Kadis College over his institution. This is a professional school for the training of Kadis and legal officials generally on the native side, and it is hoped that its influence may in time lead to a reform of the Azhar from within. The Principal first described to me the curriculum of the college, and he told me that the language used throughout was literary Arabic. Nothing else was allowed in the class-rooms, and they expected in a year to be able to enforce the use of it among the students outside the class-rooms. Then I was taken to hear parts of the lectures. One on Canon law especially interested me. The lecturer knew his subject, and was making it plain to his class. But suddenly there dropped from his lips a phrase of the purest colloquial : Mush kida ? said he, isn't that so ? He would have written Laisa kadhalik ? or something similar, but in speech the language of the street was too strong for him. And so it will always be. Dead languages can never be evoked into living use,however strong our spells or firm our purpose. They will only walk as ghosts among us, and blast and thwart our labours. Hear, then, the last word on Moslem education. It must learn to bring forth character,

and it must clothe itself in a speech understood of the people. It has trained the scholar and let the masses go. With a stiff intellectual snobbishness, it has never seen that the abiding victories of science are won in the primary school. And so even now it clings to a scholastic language that bars the gates of literature to ninety per cent. of the people. That bar it must learn to lift.' "

From *Aspects of Islam* I quote the following:

" Having mentioned this colloquial Arabic, permit me to diverge a moment and say that, for me, the great hope of the Arabic speaking races lies in the rise of an Arabic literature written in the language really spoken by these peoples. At present their older literature is as remote for them as Latin to an Italian or a Spaniard. And of such neo-Arabic literature a beginning has been made, although so far it is mostly limited to stories, jests and satirical verses. More serious subjects still array themselves in the language of the schools. Yet the beginning has been made, and all that is needed now is the appearing of a man of genius, a Dante or a Chaucer, who will follow up that beginning and write books of weight and genius in this colloquial dialect. When he comes, with him will come the new Arabic literature—a rennaissance as tremendous as that of Europe."

Should anyone still object that to give the Bible and other religious literature in the Vulgar Arabic would degrade the Christian religion, I would offer the following supposition: If our Lord came to Egypt or to any of the other countries of North Africa, what language would He use in speaking to the common people? Naturally, the common speech. What He would deign to say in that tongue, I would not disdain to write.

But some may say that this proposal to give the Scriptures and other literature in the tongue of the people will tend to develop the different dialects and thus break up the unity of the Arabic speaking world.

In answer to this one may say: (1) That the learned will always seek to know their classical language and literature, and that the present literary unity is likely to continue as long as Islam stands.

(2) That as far as the common people are concerned the only unity that exists is the unity of speech, which is real despite the dialectic variations.

(3) Is the maintenance of the unity of the Arabic speaking world—that central portion of the Moslem world—a thing so greatly to be desired by the Christian Church, that she should hesitate to give the masses the

Word of God in their own tongue, for fear of breaking up that unity? I doubt much whether the different European States that govern so great a portion of the Arabic speaking world would regard a break-up of the said unity as a very great calamity. There is a political break-up already. I am firmly of opinion that if the Vulgar Arabic does not become the literary vehicle for the Barbary States, it will not be the Literary Arabic that will become such for the masses, but French, Italian and Spanish. There are at least a million Europeans in these States, and the number is rapidly increasing, as also the number of Mohammedan youths that are learning to speak and read French.

In Algeria the teaching in the Franco-Arab government schools is given in French. In the upper classes sufficient Arabic is taught to enable the scholars to read and write their own speech, but little more than that. Only in colleges for the training of Moslem functionaries for government service are Arabic grammar and literature taught along with French and French literature. The Arabic taught in the Franco-Arab schools is not sufficient to enable them to read the Koran, but it is sufficient to enable them to read any literature in the Modern Speech. Besides those who pass through the primary government schools, there is a large number who have begun in the Koranic schools but have not continued long enough to get a grasp of the literary language. To all such, literature in the Vulgar Arabic would be acceptable.

The conclusion, then, is, not that the use of the literary version of the Scriptures and literature in that form of the language is objected to; on the contrary, the fullest possible use of them is advocated. But, seeing that the hope of bringing up the masses to the educational level of the literary Arabic seems hopeless, here lies before us an unlimited field of hope for a literature in the Vulgar Arabic. Peculiarities of a purely local character could be neglected, and in contiguous countries a result might be reached that would prove satisfactory and stimulating.

The two literatures could exist side by side. Time would decide the fate of each. PERCY SMITH.

THE DYING FORCES OF ISLAM

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A YOUNG Sheikh, Mohammed el 'Attar, for some years a teacher in El Azhar University and a voluminous writer of pamphlets, has recently issued a small booklet under the title, "Where is Islam? An Essay setting forth the Present Condition of Moslems, Socially, Intellectually and Morally." In this pamphlet of only thirty-two pages we have a cry from the heart of a Moslem of the old school, despairing of reform and watching with regret the decaying forces at work in Islam. It is not a book of controversy against Christians, but is addressed to Moslems by one of themselves. It is a call for reform, if reform is yet possible. It is a cry of despair, for in the words of the author, "There is no true and living Islam left in the world." We translate verbatim some of the most striking portions of this treatise, which lays bare the very heart of Islam and shows us what goes on in the minds of the leaders in the Azhar itself, and in Cairo, the intellectual capital of Islam.

"Praise be to God and thanksgiving, with the highest praise and most hearty thanks. I have not written this little book to criticise my brother Moslems or to wound their consciences by recording the disgraceful practices which have crept into our religion, but I have prepared it as a homily to stir up the hearts of the faithful, and my trust is in God . . . What heart is there, O Most Glorious God, that is not terrified at the present condition of Islam, and what eye is there that does not weep for it? I searched for Islam in Mecca, the most honourable city, where some of the verses of the Koran came down as a revelation to men and a clear guidance, but I saw nothing there save corruption and error and shame and woe. I found there wine and adultery and

wickedness and what-not. Obscenity has multiplied and all propriety ceased in the land of Mecca, the mother of Islam. O Land of Mecca, thou art too pure that thou shouldst be thus defiled!"

He then goes on to show that most of those who go on pilgrimage do not go in the right spirit, but many of them spend money which they have wrung from the poor by usury and expect thus to gain merit with God.

"Yet I was not so sorry for these deluded people as I was for the inhabitants of Mecca itself; those who dwell forever near the House of God, but pay no attention to the warnings of God, living on in their savagery and barbaric customs, ignorant as cattle, and further away from the true road.

"I searched for Islam in Medina, the Illustrious, but found only miserable people complaining of nakedness and hunger. So I stood and spoke to them in kindness and without anger: 'O ye despairing, hungry and miserable Moslems! I weep for you blood instead of tears, for by God my heart is filled with sadness at your condition. Seek death if you are freemen; if not, you are in an evil case.

"I sought for Islam under the government of the Sublime Porte and the Ottoman race, and I found only divisions and parties with names and degrees without number, and no doubt the names and the degrees are only degrees of vanity and lying. Nor is the Lord ignorant of what they do. God has made their career a mockery to those that mock and a laughing-stock to those that deride. By God, if I were not an Arab, I would flee away from your religion to escape from these people whose souls have become inhuman and whose faces have become ugly and knavish. And is not God mighty and the Avenger? This is the company which have manifested hatred and enmity the one to the other, so that there is no longer peace between the father and the son, nor between brothers, nor between rulers and the ruled. They are of those without understanding."

Here follows a lament for the Turkish defeat, the loss of Adrianople, the state of the Turkish Government and the destruction of the Khalifate under Ottoman rule.

"I searched for Islam in Europe, and I returned to my native land smiling with pleasure at what I saw there. . . . There I found men who loved their fellows and loved goodness for its own sake. There I saw people who were kind to their poor—and how few were the hungry and the miserable. Peace be to you, O Europe, as long as the sun shines.

"I sought for Islam in India, but no sooner had I reached Madras than my heart was disturbed and overwhelmed with sorrow; and for what reason do you suppose? As soon as I came to this land of unbelievers I picked up their books translated into the Tamil language, in which the Moslems recorded the life of the Seyyid Abdul Kadir el Jilani, whom they regard as a god to be worshipped. Would that they only mentioned him as a prophet or disciple, but they give him the attributes of deity. For example, they call him Lord of heaven and earth; the One who helps and hinders, the One who has the control of the universe; the One who knows the secrets of the creation; the One who raises the dead and heals the blind and the lepers; the One who forgives sins and takes away calamity, etc., etc. When they visit places built in his memory they say, O Thou most excellent fountain of eternity, O Lord Abdul Kadir el Jilani . . . What sane man would thus take titles and attributes which are only proper in the case of God, and apply them to one of His creatures? Woe be to my heart at such a state of Islam. By God, death is better than life for such Moslems, and they deserve punishment in this world and the world to come.

"I sought for Islam in the Azhar University, built upon injustice and hatred and tyranny and oppression, and I found its people consisting of two parties: leaders and teachers; and disciples. As for the leaders and teachers, they are the ones who manifest enmity and hatred and oppression, and there is none among them with justice or equity. They make a great show of Islam before the common people, and God knows how much hypocrisy there is in many of them." He then speaks of the faults of the teachers, addressing them with his counsel, saying that he is one of their number, but that

does not excuse him from speaking frankly of the conditions that now obtain among the learned. The pupils receive still stronger admonition, and at the end of the paragraph he says there is no true and living Islam left.

"I sought for Islam in the mosques, and I saw that the most of those who prayed there, stole the sandals of their co-worshippers, and I said in my heart, Where are the Moslems to-day? Yea, where is Islam?

"I sought for Islam in the school of the teachers, *Dar el 'Aloom.*" (He refers to the new school for the training of Moslem missionaries in Old Cairo, and goes on to indicate that this school for the training of propagandists spends its energies in disputes regarding grammatical niceties and quibbles about Arabic syntax). "So I said, Leave them alone with their Arabic, and I departed laughing, and they were laughing too."

"I sought for Islam in the law school, and I saw there a sheikh of the most learned of his kind lecturing on *fiqh.* I said to him, What is your judgment regarding the washing of the head before prayer? Must it be done wholly or only in part? And then I was amazed to see the teacher blush in his ignorance, unable to answer; and so I turned away from him, saying, Here is a company of those who teach, without knowledge, and profess to understand, without understanding.

"I sought for Islam in the dwellings of the rich, but I found wine upon their tables, and I heard them singing songs in praise of the joys of this life . . .

"I sought for Islam in the hearts of the Sufis and the followers of the 'Way' (mystics), and I hoped against hope that I would find it there. But here also it was lost and in decay. I found them taking hashish and drugs, and all their supposed worship is full of deceit and fraud. Nor is God ignorant of what they do."

The writer closes his long indictment by saying: "I searched for Islam throughout the whole world, from east to west and from north to south; nor did I find it. Where shall I find it? Shall I find it among those who are not Moslems?" He then lapses into poetry, apostrophising the European culture of Cairo as a centre of worldliness and sin,—and in this judgment we all agree.

On the other hand, he praises the West for its progress in art and literature; and says (page 21) that although Islam is dying and among Moslems there is nothing but back-biting and slander, truth, kindness and covenants still hold among Christians. Some of the evils of which he accuses his co-religionists are so gross as to be untranslatable, and he is specially grieved at the corruption of the Arabic tongue by the introduction of foreign words.

The last two pages of the pamphlet are addressed to his critics. He knows his writing will not be reviewed with favour, as the exposure of hypocrites always means their hatred, but he asserts that the high-minded among them know that he is speaking the truth; and that, therefore, those who are sincere will accept his warning. A humorous touch is given by the author's request that the Azhar kindly repay him £150 sterling, which he spent there in vain! He also says that as there will be few favourable reviews of his treatise, he furnishes the reader with a review of it by a late Sheikh of El Azhar, Mohammed Abdu, saying that this reached him by wireless telegraphy from Paradise! Mohammed Abdu in his telegram corroborates the judgment of the author and praises him for his audacity.

It appears that this is only the first part of this terrible arraignment, and that the second will shortly come from the press. When a consulting physician has carefully diagnosed a patient who is suspected to be suffering from the deadly germ of tuberculosis, and the irrevocable verdict has been given that the disease has advanced so far as to be incurable, one may say that he is a dying man. The forces of death are already at work, and it is only a matter of time when they will do their worst. Or when the species of fungi known as dry-rot begins to penetrate oak timber, the process of destruction cannot be easily arrested. If Mohammed el 'Attar is not a mere pessimist, but, as we believe, a true prophet from the midst of his brethren, then Islam is already doomed. Its vital forces have been sapped and moral and spiritual collapse are as inevitable as was the case in the Moslem world of politics.

S. M. Zwemer.

OUR ONLY GOSPEL

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Until recent years Islam was considered by many in the West as a system of false doctrine and iniquity with no redeeming qualities. At least that was the impression made upon my mind during my years of training in college and the theological seminary. Gradually, however, a change has taken place through better knowledge of the Koran and other Mohammedan books and by the contact of Western peoples with Mohammedans in business, politics and socially. Indeed, the change that has taken place in some quarters is so great that Islam is now looked upon with special favour, and is regarded as a religion worthy to be compared with the Christian religion and the Jewish faith. Some men of high standing in the world of literature and religious education speak and write of it as worthy to be considered as one of the present forces in the world that are influencing the human race along the lines of modern civilisation; and some have even gone so far as to say that the sincere, faithful Mohammedan does not need the Christian's Saviour. Under these circumstances it becomes the duty of the missionary to inquire what is the attitude which he is to take towards Islam.

In a few weeks I shall have spent fifty-two years as a missionary in Egypt, where Islam is the state religion, and where at least nine-tenths of the people profess and practise that faith. With these people I have been brought into contact almost daily, under various circumstances, and among them I have many acquaintances and friends; therefore, I may be permitted to give my opinion as to what should be the attitude of the missionary toward them.

I cannot but hold that the missionary should always regard Islam as a false religion and its followers in need of a Saviour able to save them from the power, the con-

demnation and the corruption of sin. Any other attitude will not comport with the revelation of our Scriptures, which we consider to be the foundation of our holy faith and the standard of our duty.

This is the attitude imposed upon us by the Great Commission of our divine Master, in which He says, "Go ye into all the world and preach the Gospel to every creature." That is, every creature, in every nation, of every religion, is to be regarded as in need of this Gospel, and any religion which does not contain this Gospel of the Great Commission is producing false hopes in its adherents. We all know that Islam has not this Gospel, and that its plan of salvation is diametrically opposed to it; therefore, the missionary is obliged to regard it as untrue, and its followers as standing in need of the crucified Christ.

This is the standpoint which we are bound to assume, if we follow the example of the Apostles. In obedience to the Saviour's command, they went everywhere. They were to go even to the Jews whose Scriptures were written by inspiration and were intended to prepare the way for the promised Messiah, but now that He had come and had opened the living way, consecrating it with His own blood, they were no longer to trust in types and ceremonies, but to the Lamb of God, who takes away the sin of the world. The Apostles thus regarded even the Jews as needing the Gospel of the crucified Saviour. Their attitude was such as to make them feel, We have the Gospel of salvation which you have not and which you need, and we come to call you to repentance and faith in Jesus Christ, without whom there is no salvation, "for neither is there another name under heaven given among men whereby we may be saved." In this manner also the Apostles went among Romans and Greeks, preaching the Gospel of the despised Nazarene. And in this spirit we are to come to the Mohammedan, feeling that all his fasting, his prayers, his almsgiving and his pilgrimages cannot atone for the least of his sins. If the missionary assumes any other attitude and conveys any other message, he will be encouraging him in a false hope, saying, Peace, peace, when there is no peace.

The Gospels and the Epistles teach the same truth. Christ said to the Jews, "He that believeth not the Son shall not see life, but the wrath of God abideth on him." When He said, "The Son of Man came to seek and to save the lost," He meant by the lost, every son and daughter of Adam who is not resting in the merits of the crucified Saviour. From all the Epistles we learn that the Apostles everywhere regarded the followers of other religions as unsaved, as entertaining a false hope, as sinners needing salvation; therefore, they, as ambassadors of Jesus Christ, came to them with the message, "Be ye reconciled to God," through faith in His Son, Who was made sin on our behalf that we might become the righteousness of God in Him. All this shows us clearly what should be the attitude of the missionary of the Cross towards non-Christians, and the Mohammedans are no exception.

But this does not mean that we are to regard and treat them as our personal enemies, although they may sometimes manifest that spirit. We are to have for them the love that God had for the world when He sent His only begotten Son as the hope of eternal life. We are to have the same compassion over the great cities of Islam which moved Jesus Christ upon the Mount of Olives, when He looked upon Jerusalem in all its wickedness and the shadow of coming judgment, and wept saying "O Jerusalem, Jerusalem, that killest the prophets and stonest them who are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not." If they curse us, we are to bless them; if they hate us, we are to love them and pray for them and be ready to sacrifice all our personal interests in seeking their eternal good. If rejected to-day, we are to return to them on the morrow, if it may be the Lord will touch their hearts. We are to take advantage of every point of contact between Christianity and Islam in order to secure a hearing and attract their attention, and we are to avoid in conversation and public discourse every expression calculated to offend. Our Master taught us to be wise as serpents and harmless as doves.

The attitude for which I am contending does not, however, allow us to ignore any of the precious doctrines of our holy faith, or tone down any of its characteristic expressions, or relegate to the realms of silence any of its fundamental teachings for the sake of pleasing the Mohammedan and removing his opposition. We are not to give up the Bible representation of God as a loving Father and accept instead the Koran representation of Him as an arbitrary sultan; nor are we to forget our Master's exhortation to use not vain repetitions as the heathen do. The Apostles, in preaching to the Jews and the Greeks, did not cease preaching the Cross of Christ, although the doctrine was an offence to the Jews and foolishness to the Greeks.

Let it always be remembered that what has offended the Mohammedans most of all and embittered their attitude towards Christianity during the past centuries, is not what is contained in the Gospels and the Epistles, but the doctrines and conduct contrary to these books which the traditional Churches have held up before the Eastern world in the name of Christianity,—such as the worship of pictures and images, the invocation of saints, the deification of the Virgin Mary, transubstantiation, and the confessional. For hundreds of years Mohammedans never saw a body of Christians observing in their Churches, in their homes and in their lives, the Christian religion as taught by the Lord and His Apostles. When President Garfield was assassinated some thirty years ago, our Consul General had a memorial service in our large Church, which all the ministers of state attended and where I made a brief address in Arabic. When the services were over the intelligent Minister of Public Instruction, a Moslem gentleman, expressed his great surprise and delight at finding our Church without pictures and images. It is Christianity as seen in Mohammedan lands that is responsible for many of the opinions Mohammedans have entertained and still entertain as to its being a religion of idolatry and superstition; we must prove the contrary by preaching the whole and the only pure Gospel.

ANDREW WATSON.

Cairo.

CONDITIONS IN BULGARIA

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I AM asked to furnish an unvarnished statement of the case for Bulgaria as against the rumours which were so prevalent against her, and to describe briefly the present situation, especially as regards Bulgaria's Moslem population and those who have become Christians as a result of the war.

First, as to the accusations charging the Bulgarian troops in Macedonia with horrible excesses, and alleging that during the anarchy consequent on the outbreak of the interstate war foreigners in Bulgaria were massacred, attempts were made on the King's life, and the state of things generally was so dangerous that her neighbours had to occupy her territory.

The latter part of these accusations may be dismissed in two words—*absolute falsehood.* There was no anarchy, and no approach to it.

The former part of the accusation must be treated with discrimination. It has to be kept in mind that, for better or for worse, all through the war irresponsible, revolutionary bands hovered round the regular army, giving their services as guides. But it would also seem that the neighbourhood of the army emboldened these bands to carry out against sections of the population schemes of revenge which they had long cherished. To give the devil his due, they did not even then indulge in indiscriminate massacre ; but in many places they did seize and kill proscribed individuals and plundered their property ; and their lists of proscribed persons were not always short. How far the commanders of the regular troops were cognisant of these doings could be determined only by official investigation ; but it is reasonable to suppose that the campaign occupied all their attention, and it would be unlikely that they should know what the irresponsible revolutionaries were doing on their

flanks. Moreover, the known character and reputation of the officers there in command renders it almost certain that they had no knowledge of what was being done. Accordingly, while revengeful excesses on the part of these bands have to be admitted, they must not be put down to the charge of the regular army.

For the rest, cumulative evidence is almost unanimously negative. In this town we have harboured about five thousand Bulgarian refugees from the seat of the later war, and have seen many thousands of demobilising soldiers pass through. My colleagues and I, as well as others interested in the matter, have examined many of these, we turning special attention to the Protestants among them, and particularly to the pastors and teachers, all well-known to us. We enquired minutely along the line of the charges made; and no one of them had seen or heard of any excess committed by the army. On the contrary, they said that they had often wondered at what seemed to them the too easy treatment accorded by it to unfriendly populations. One pastor, who had been in the army, told of repeated cases he had personally met of people migrating so that they might come under Bulgarian authority; and it is known that Jews in Salonica offered Bulgarian soldiers money to live in their houses and protect them from the other soldiery.

A member of the Carnegie commission of investigation, which recently visited our town, did say that they had come across one case of excess on the part of the regular army. It was when the troops entered a certain place and found a heap of mangled bodies near the burnt Bulgarian quarter. The sight so enraged them that they fell—not upon the civilian population—but upon their military prisoners, killed them, and burned the remaining part of the place. But the fact that my informant cited only this one case, and that the commission could not wholly conceal what the general result of its investigations so far had been, leads me to believe that its report will very largely clear the good name of the Bulgarian army and nation.

And then, there is so much else to strengthen this conviction. There is our own long and intimate know-

ledge of the character of this people, making it impossible for us to harmonise with it the atrocities charged against them. There is the fact that Bulgaria promptly demanded an international investigation, and that she alone of the three Balkan States concerned welcomed the commission and helped its work. There is the fact that these charges against Bulgaria were put into circulation when, by concerted action, she was for six weeks kept in postal and telegraphic silence, unable to refute the falsehoods. And, again, there is the fact that not only were the despatches of the special correspondent of *The Times* in Sofia altered in transmission through Bukharest, and made to convey the opposite of what he had written, but also a telegram sent by several pastors in Salonica, including our colleague there, to the American *Christian Herald* was made to vouch for atrocities committed by Bulgarians, whereas what our colleague signed was only a statement of the great need of relief funds. As to the confirmation of atrocity charges by British and other consuls, it has to be remembered that in these regions consuls are not unfrequently of some native race.

Second, as to the present situation, especially as regards the Moslem population.

The Turks, who after the war of thirty-five years ago elected to remain under Bulgarian rule, have shown no interest in Christianity. The Orthodox Church has left them severely alone: evangelicals have done but little amongst them: they remain steadfast Mohammedans. But the Pomaks—Mohammedan Bulgarians—have always been an object of curiosity. As soon as the recent war broke out, it began to be asked, What will be its effect on them? Will they remain Mohammedan, or will they return to the faith that their forefathers professed before their enforced conversion to Mohammedanism by the Turks five centuries ago? When martial law is lifted, and investigations at present impossible can be made, there will fall to be written the story of a very curious episode in the "religious" history of these regions. At present the barest outline of it can be given.

As soon as the Bulgarians had won their first successes

in Macedonia, and fairly established their rule, rumours began to be heard of a movement among the Pomaks. Emissaries from the Bulgarian Holy Synod went hurrying to the Piazlog ; and presently it was announced that the Pomaks by their thousands were coming over to the Orthodox Church. The ecclesiastics professed to be jubilant over their rich " spiritual " harvest. But as time went on things began to leak out. There had, indeed, been approaches made by Pomaks to be received into the Christian Church. Perhaps in a few cases their national sentiment had at last felt free to assert itself. In some cases undoubtedly the step had been taken in the hope of averting deserved avenging punishment. In most cases it had been the calculating move of throwing in the lot with the conquering religion. Yet, all told, these cases of spontaneous approach to the Church were not proportionately numerous. But they sufficed to tempt the ecclesiastics. The priests sent to treat with them began to pass from encouragement to persuasion, from persuasion to urging, then to threatening, and finally to compulsion. There was plenty of force available. The militia had been left behind by the army, a loan to the local authorities as a kind of military police. Their task in that region was light,—why not give them something to do ? And the too pliable authorities, new to the dignity of power, sharing the common hatred of the Pomak, and, like the Synod and its agents, insensible to the true significance of religion, and with mediæval ideas of tolerance, readily lent themselves to the plan. They and the priests, with the aid of the militia, simply forced the Pomaks ; and the pitiable and scandalous sight was seen of thousands of protesting victims being compelled to baptism, receiving the Christian rite with sullen but impotent indignation. One man at least hanged himself rather than submit. Happily, neither the government of the country, nor the military, nor the nation at large, can be reproached with this outrageous proceeding. It was the fruit of ecclesiastical fanaticism and bourgeois incompetence.

But the proceedings have done an immense amount of harm. They have caused the Pomaks to hate Christi-

anity more fiercely than ever. It is anticipated that as soon as martial law comes to an end, the greater number of those who have been baptized will return to Mohammedanism. And it is to be feared that as a body they will be more intractable than before. There is, however, one gleam of light in the outlook. Before the war, one or two Protestant pastors working in the Rhodopes had taken an interest in the Pomaks, and were meeting with considerable encouragement. When, therefore, the enforcing proceedings began, these Pomaks expressed the desire, if they must become Christians, to be baptized into the evangelical faith. But this was not in the Synod's plan; and the offensive preference for evangelicalism was met with stern and threatening denunciation. Yet the very contrast between the attitude of the evangelicals and that of the Synod towards them at that time has but strengthened in the minds of the Pomaks the favourable impression already made by the former. And while, after all that has happened, it cannot be said that the outlook for Christian work among them is immediately encouraging, it is felt that, when things settle down again and feelings calm, it may be found that the door of entrance amongst them for evangelical workers is wider open than before.

The Synod's proceedings, however, have had another and by it unexpected result: they have helped the growing discontent of Christian Bulgarians with the Orthodox Church. Up to the outbreak of the war it may be said that all Orthodox Bulgarians, however indifferent to religion, felt an attachment to the Church as a national institution. But much has happened during the year. Orthodox Servia and Greece have proved (I write as a Bulgarian) perfidious allies. Orthodox Roumania has acted the brigand. Worst of all, Orthodox Russia—the defender of the faith and the champion of the Slavs—has shown herself a relentless opponent. The Bulgarian Orthodox Church has done practically nothing in the way of relieving distress. The great bulk of the funds contributed in aid have come from Protestant Britain and America. The most active defenders of Bulgaria's good name, and out of all proportion the most

numerous, have been Protestants; and these have also been specially distinguished as raisers and administrators of relief funds, as workers in hospitals, and above all as the Aarons and Hurs of the Bulgarian cause, upholding it with unwearying prayer. When, therefore, to these considerations was added the Synod's mediæval method of converting the unfortunate Pomaks, the rising dissatisfaction with Orthodoxy was considerably strengthened; and we have witnessed the unprecedented phenomenon of Sofia secular papers opening their columns to contributors who seriously advised that the nation should renounce Orthodoxy and should seek union with the Anglican Church!

Doubtless that was but the red and angry glow of the iron, when the furnace of trial was at its hottest. It will die down; and the nation will maintain its Orthodox Church. But the old loyalty to it has largely gone. And it is to be feared that what there was of religion and piety in the country has to a great extent gone by the board.

It is a critical time. Infidelity, long widely rampant in the land, draws encouragment from Bulgaria's many and unjust sufferings, and finds in orthodoxy, not a worthy foe, but a useful foil. There is but one hope. War and disaster and their attendant miseries are God's deep-furrowing plough; and when the rains of His Spirit are given on the seed cast upon wounded and bleeding hearts, such a harvest is realised as would be impossible in what are called happier times. That the seed sown by the handful of evangelicals may thus fall upon prepared soil and be watered by the Divine Spirit, is what we are all praying for and labouring after. We seek the prayers of others also.

ROBERT THOMSON.

Samokof, Bulgaria.

THE MOHAMMEDAN WOMEN OF CHINA*

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BEFORE we consider the important question—"How shall we best reach the Moslem women in China?"—may I record one or two personal observations? They are the result of twenty years among the Mohammedans in the provinces of Kansu, Shensi, and Honan, where they are very numerous.

In speaking of "*Moslem lands*" most of us have not yet even thought of China as, to some extent, a "Moslem land." And in this, we have very probably one important reason why, up to the present—so far we as know from China's Mission Records—*not one lady worker* has been set apart for this very great, and very neglected, field of service. This is not, perhaps, the place to say what position the Moslems would have in a national census; but, without doubt, a very astounding one, if the census were accurate.

Close contact with this people has given convincing proof that the line of demarkation between Moslem and non-Moslem Chinese is as great as, if not greater than, that between Chinese and foreigners. Though for centuries there has been intercourse between these two classes, it has mostly been at the point of the sword! And there is ever "a great gulf fixed," how great only those who have lived among them know. I have no hesitation whatever in saying that the social and moral condition—they have no religious—of these Moslem women, for whom the Qurân and the other books which contain Mohammed's teachings lay down a special line of treatment, is infinitely sadder than that of the heathen Chinese women, for whose benefit and salvation so many saintly and cultured women are pouring out their lives.

In addition to the foregoing, we shall do well to bear in mind that modes of thought, manners and customs, and all their traditions—the latter are well preserved—all tend to make it almost as impossible through the ordinary "Chinese women's work" to reach the Moslem women, as the mixing of oil and water; and here we come to an important conclusion why they have not been reached. Moslem women *cannot* be classed with the heathen Chinese women; their upbringing and whole train of thought being entirely different. These and other reasons, dealt with later, have convinced me that if we desire to reach these neglected ones, we must certainly have special workers.

My experience in regard to this need has been that of some other missionaries: speaking generally, the Chinese Christians look upon all the followers of Islam as being outside the pale and possibility of

*Reprinted from "The Chinese Recorder," Feb. 1913.

salvation ; consequently, I have found it almost always necessary to *meet, entertain*, and *exhort* these Moslem guests myself, rather than entrust it to even devoted and experienced Bible-women who, alas ! only too frequently are still powerfully swayed—where Moslems are concerned—by their old native prejudice.

Special training of natives in view of Mohammedan work is also necessary. This very necessary and highly important work should have for its sole aim the salvation of the Moslem women and children. In arranging a course of study toward this end, the following subjects should be included :—

(*a*) What are the *real* teachings of Mohammed and of Islam ?
(*b*) What has been the *effect* of these teachings ?
(*c*) What does the Gospel of our Lord Jesus Christ offer to all who believe ?
(*d*) How should the Gospel be presented to those who have never been idolaters ?

Special guest-rooms for Mohammedans would also be a wise provision. I feel sure we should then reach numbers of Moslem women, and they would greatly appreciate the loving thought which had provided for their peculiar need. In such guest-rooms, their strong aversions to so many of the native habits and customs would not be ridiculed by the "other" Chinese. Gently and prayerfully they might be dealt with. and many, we trust, would by the Love of Christ be constrained. Not a few of us have done far more than this in order to meet the great need, and to carry the Gospel to the other Chinese women ; why not for the Moslem women ?

Most of all we need special literature for Mohammedans The one great reason why special literature is needed is because Moslems worship "*The One God*" and are not idolaters. Another reason why they should have special literature is that their *terms* are quite different from those used in ordinary Chinese literature—I speak of Christian literature as prepared for the Chinese. Although the Moslems have had, in one sense, to conform to Chinese laws, there is another sense in which they are always a law unto themselves. The profound teachings of Buddha and Confucius are nothing to them. Consequently they have to be treated in an entirely different way, and along an utterly different line of thought. The Gospel is the same for all classes, but the presentation requires adaptation to the special class of hearer. We have catechisms and tracts expressly prepared for heathen women, and surely it is reasonable to ask that such should be prepared for the Moslem women. In the general work, hymns too have been greatly used. All missionaries know the impossibility of working efficiently without these factors, and the immense blessing they have been. We are not forgetful of the most important literature for Moslems—the Holy Scriptures, the true guide for all mankind. These are ever of the first importance in all our work ; but we are now writing of the need of special Christian literature for the Moslem men and women. Translators and compilers have taken exquisite pains to prepare books for the heathen Chinese, now we need a like provision for the Moslem Chinese. Let us pray that speedily all that is needed to carry forward this further work may be forthcoming, and, at no very distant day, the "True Light" may break over Chinese Islam.

And, finally, the special study of Islam by foreign workers is desirable. In addition to a good working knowledge of the spoken and written Chinese (some knowledge of the Arabic would be a great stand-

by) it is most desirable that workers in Moslem districts should have a fair knowledge of the Korân, and the teachings of Islam. One fact which may not be generally known is the existence of an "*unsevered link*" between Mecca and this land of Sinim. Pilgrimages are organized and carried out, and there is constant exchange of correspondence. Anything that will bring about a greater insight and enlightenment touching Islam, especially that regarding the fine shades of Mohammed's teaching in respect to women, would more than repay what it cost. Dr. Pfander gives much that is very needful for us to know in his great work "Mizân u'l Haqq" ("Balance of Truth") in this connection.

In closing, let me emphasise the need of a special band of courageous and spiritually-minded women who, with holy boldness and in the power of the Risen Christ, will enter this "open door," and with the good old "weapons," which have stood the test and seen the downfall of many a hoary fetish, will not cease their efforts until the fanaticism, which has crushed all that is good and beautiful and right out of Moslem womanhood, be compelled to yield; and Islam's women in China be brought to the feet of Christ. Oh! to sound a clarion note for these millions who are powerless to plead for themselves, and for whom "the fulness of time" has come.

L. V. Söderström.

THE BETHEL CONFERENCE*

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On August 6th and 7th, 1913, a Conference of far-reaching importance for Mohammedan missions was held at Bethel bei Bielefeld, Friedrich von Bodelschwingh's garden city of misery and love in the Westphalian Highlands. Only some forty persons took part in it, mostly from Germany, but we had amongst us four Dutch representatives, two Swiss, and one French delegate, together with three visitors from across the sea. The Conference was in no sense official, although several missionary societies had sent official representatives to it. Everyone present came out of personal interest for the cause, namely, that of missions to Mohammedans. We had with us directors of missionary societies, such as Dr. Paul, of Leipzig, Lic. Axenfeld, of Berlin, Herr Oettli, of Basel, and Herr Gunning, of Holland; University lecturers on Missions, such as Professor Haussleiter, of Halle, and Dr. Julius Richter, of Berlin; and missionaries, such as M. Allégret, of Paris, and Dr. S. M. Zwemer, of Cairo. The chair was taken by the chairman of the Commission on Islam of the World Continuation Committee, nearly all the Continental members of which were present.

The purpose of the Conference was the same as that of a Conference held in New York on January 14th, 1913, namely, the frank and friendly discussion of the obligation upon Christendom to evangelise the Moslem world. There was no immediate thought of fresh enterprise. Those present had no power of action, and so much is already in train. Our one desire was the fuller realisation in friendly conference and united prayer of what we had already undertaken. The Conference programme was very simple. In three half-day sessions we discussed three subjects. Each was introduced by a short address by one or more experts, and the principal thing was our open discussion.

1. We first surveyed the Moslem world and the God-given responsibility of the several nations represented there at Bethel for its evangelisation. All our hearts were moved by M. Allégret's statement of the overwhelming responsibility laid upon the little company of French Protestants by their great African possessions. The Dutch delegates described their work in the Sunda Islands, the German more especially their colonies in tropical Africa, which are being covered by a ceaseless floodtide of Islam. Each section was deeply conscious of its own particular burden, and it was encouraging to spend the evening session following upon our first meeting in hearing reports of successful work among Moslems all over the world.

2. Then came the question which focussed the entire Conference: How shall the Home Church be roused to the fulfilment of its responsibility? Missions-inspector Axenfeld, who had returned shortly before from East Africa, was the first speaker, and gave the lead to our discussion. His words were a call to repentance. Christendom, he

*Translated from the German.

said, has taken her responsibility for Islam too lightly, and we have much ground to regain. What we have hitherto been doing for Mohammedans has been largely inspired by what is not the right motive ; we have worked against Islam rather than on behalf of the Moslem. We are called not to defend our position, but to win victories for Christ. In order to achieve this, we must above all learn to love and to arm ourselves more fully with the spirit of prayer. Our very missionary motive must become more deeply rooted. The motive of compassion is inadequate. We need a stronger realisation of the sacredness of the great commission, to which we owe obedience ; and the deepest and most potent motive still remains, the ministry of reconciliation of 2 Cor. v. 18-21. From this point of view alone can the inner circle of missionary supporters be armed for the fray.

Then, of course, there is the question of impressing the urgency of the situation upon the home Church as a whole. Let us endeavour to bring out small monographs on Islam and Mohammedan Missions and circulate them more extensively. Let us approach the Church Councils of Germany with the view of at last getting Mohammedan missions included in our public Church Service. The chief thing, however, is to enlist a company of men and women who really know Islam and really love the Moslem and who will throw themselves into the work of developing interest in this matter in the home lands.

3. Our third topic was the training of missionaries for Moslem lands. We realised that this was a great problem which we have only just begun to solve. We have set to our hand, however, and we, therefore, faced the question with good courage. On the Continent, the Theologische Schule at Bethel has especially undertaken the training of missionaries to Mohammedans. Its two lecturers on Islam, Pastor Simon and Pastor Oestreicher, therefore opened our discussion. Two other members of the Conference had also been in Cairo a short time before, and had made acquaintance with Zwemer's and Gairdner's Study Centre there. The twofold opportunity of Bethel and Cairo was thus presented to us, rich indeed when supplemented by the Orientalische Seminar in Berlin and the Kolonial-Institut in Hamburg. Yet manifold, too, are the needs of the situation.

There are clearly two classes of missionaries to Mohammedans. First, those who go to the ancient Moslem lands where Islam has been fast rooted for hundreds of years, and where Arabic is the vernacular as well as the language of scholars. Such workers need a thorough knowledge of classical Arabic, the Koran and Mohammedan tradition and theology. On this foundation they must then build a knowledge of vulgar Arabic and present-day Islam. Secondly, there are those who go to regions where Islam is still a new thing and where Arabic is not spoken. For them a certain knowledge of Arabic and the fundamentals of Islam are sufficient. The chief thing for them is to become familiar with Islam as it is to-day, suffused with all kinds of heathen elements. Obviously the former class of worker requires a longer and more thorough course of study than the latter. The former will profit by the full course in Cairo, but not without a good grounding at home first in classical Arabic. For the second class of worker a shorter period of study in Cairo is also desirable, because they can feel there the full pulse of Moslem life. The Conference, therefore, expressed the desire that for this class of worker there might be special courses from time to time in Cairo, lasting perhaps for six months, to which, however,

it would be understood that they did not come without some previous preparation.

The Conference closed with the passing of two important resolutions. The first took the form of an appeal to University students from whose ranks there must come not the smallest proportion of the missionaries to Mohammedans of the future. The appeal was forthwith presented at the Conference of the Student Christian Movement in session at Wernigerode, and is now going the round of the Continental countries. The other resolution consisted in a letter addressed to the Continental missionary societies with the modest but urgent request that each society should promote work among Moslems with as serious purpose as possible in its particular field.

What will be the lasting result of those days at Bethel? The friends who were together there will know more definitely than they did before that they are fellow-workers, with a great common cause for which they are called to labour and pray. Their minds are the clearer concerning their purpose, and they will seek its attainment with greater zeal. The report of the Conference will carry the message to the missionaries of our Continental societies in Africa and Asia that there are people at home who are concerning themselves with this long neglected task, and it will give them fresh courage. And for the rest, those who planned the Bethel Conference fully realise that their work has only made a beginning and that the accomplishment of its purpose will need long persistent effort in great faith.

Riehen bei Basel,
Switzerland.

FRIEDRICH WÜRZ.

NOTES ON CURRENT TOPICS

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Islam in Madagascar.

From the *Journal des Missions Evangéliques* we learn that Islam is making considerable progress in Madagascar. On the north-west coast there are Moslem propagandists who travel from port to port and visit the villages. Some of them come from Zanzibar and others from Arabia. Although their work of conversion is superficial, not touching the inclination towards drunkenness on the part of the inhabitants, or heathen superstitions, it is still noteworthy in its results. Most of those who turn to Islam are women; and even here the pan-Islamic spirit is in evidence, for they have collected money to assist the Khalif " in his war against the wicked Christians." There seems to be little Christian missionary contact with Islam in Madagascar at present.

Unhappy Armenia.

We are glad to call the attention of our readers to an international monthly published at 175, 5th Avenue, New York, entitled *Armenia*. The editor is Arshag D. Mahdesian, and the magazine has the co-operation of a number of friends of the oppressed Christians in Armenia, both in England and America. The object of the magazine is expressed in the words of Gladstone, " To serve Armenia is to serve civilisation." The contents include striking cartoons, articles on the present day situation, Armenian folk-tales, poems and Church history, as well as a review of the press and its attitude toward the Armenian problem. The magazine is well edited and printed. A recent number of the paper informs us that " the Armenian residents of Burma have appealed to the Hague Tribunal, under date of February 3, 1913. This appeal is the exact counterpart of the appeal of the Armenian residents in Japan, and protests against Turkish atrocities in Armenia and demands for Armenians in their native land the right to obtain arms in order to defend themselves from extermination. The appeal emphasizes that all Turkish atrocities in Armenia are perpetrated through the connivance of the Turkish Government, supported by the Powers of Europe."

The Moslem Artisans of Kashmir.

It is not generally realised that the most Moslem province of India is Kashmir, where the percentage of the Moslem population is larger than in any other section of India. An interesting article by Mukandi Lal in *The Modern Review*, Calcutta, for August, 1913, although not speaking in complimentary terms of these Moslems, still credits them with many virtues and acknowledges their great skill in handicraft. The whole article is well worth reading :—

" According to the census of 1901, out of a population of 1,157,394, Kashmir possesses 1,083,766 Musalmans, 60,682 Hindus and 12,637 Sikhs. The Musalmans are only nominally so. Barring their filthy habits, they are Hindus so far as their civilisation and social polity are concerned. Their shrines, which are so different from the mosques of other Musalman countries, are situated on those very spots which are associated with Hindu gods. They never think of Mekka; *Rishis*, *Babas* and *Pirzadas* are objects of their veneration—the divine beings whom they worship in Ziyarats. But traditionally they also divide themselves into Shaiks, Saiyids, Mughals, and Pathans. Shaiks are by far the most numerous, and are the descendants of the Hindus. Such Hindu caste names as Kaul, Bat, Aitu, Rishi, Mantu, Ganai, derived from Brahminic names, and Magre, Tantre, Dar, Dangar, Raina, Rathor, Thakar and Naik, derived from Kshatriya septs, are still common among Musalmans.

" Two very peculiar types of Musalman sects have to be mentioned here, though strictly speaking they belong to the agricultural (Zamindar) class. There are some Musalman colonies in the south-west of the valley where the Pathans had originally settled. The most interesting of these colonies is the one belonging to Kaki-khel Afridis at Drangham. They retain all the old Pathan customs and speak Pastu. They adorn their persons with a picturesque dress and carry about sword and shield on their person. They regard themselves as a brave and chivalrous people, and when they are in a rage, there are no men (foes) skilful and powerful enough to vie with them. They pass into the wilds and encounter bears with sword in hand on foot, or with a spear on their ponies. In the early days of the modern State of Kashmir its rulers were not indifferent to their valour, and they were employed in military service, for which they held villages free of revenue.

" Another sect of this type of peculiar peasants are *fakirs*, professional beggars. They own several villages, and work as agriculturists in summer and go about begging in winter. They are proud of their profession, and are not disliked by the people either. They contract marriages with mendicant peasant families called *Bechanwols*. This mendicant peasant tribe is scattered in the valley and does not own any particular area, nor have they any marked features about their physiognomy.

" All the Musalmans for all practical purposes are divided into two classes, Zamindars (agriculturists) and *Taifdars* (artizans). Taifdars include the market-gardeners, herdsmen, shepherds, boatmen, minstrels leather workers and the menial servants of the villagers. No Zamindar would inter-marry with a Taifdar. In this division are included some of the very important classes of Kashmir—Dums, Galawans, Batals (Watal) and Bhands.

" In order of merit or importance, the *Dums* stand first. They claim descent from a Hindu king who is said to have scattered his sons, for fear of their numerical strength, into the valley. But some people say that they are descended from *Chaks*. They are village watchmen. Formerly they were the guardians of the State's share of the crops. As officials they are very trustworthy and have never been found guilty of misappropriation or dishonesty. But as private citizens they are by no means a desirable set of people. They never miss an opportunity of annoying the villagers. They are an object of terror and dislike to the peaceful villagers.

"Galawans are the custodians of horses, and people call them *horse-keepers*, and I have given elsewhere an account of these honourable *horse-stealers*. Violence and restlessness are engrained in their blood. Originally they eked out an existence by grazing ponies, but subsequently they found it more lucrative to steal them. Eventually they became a criminal tribe. During the Sikh rule (1819-46) they proved a terror to the people. Khaira Galawan, the legendary hero of these robbers, was killed by the Sikh Governor, Mian Singh. Gulab Singh, the founder of the modern State, hunted down the tribe and transported many of them to Bunji. But they still hold a recognised position in the valley, and some of them are owners of hundreds of Kashmiri ponies in addition to their being the guardians of thousands."

Twice to Mecca and now Preaching in South-east Borneo.

From the monthly magazine of the Rhenish Missionary Society, we learn of their work in south-eastern Borneo among pagans and Moslems. In May last, Inspector Wagner, with Missionary Hensgen, made a journey in the Sampit District, going inland from the coast. The population of this entire region along the coast, with the exception of some Chinese merchants, is already Mohammedan. Among the Moslems there are a great number of returned pilgrims from Mecca. Islam is also making rapid inroads among the pagan tribes, and there is a loud call for reinforcements. At Samba a new mosque has been erected, but further up the stream of the same name there is a village asking for Christian teachers. In other villages there is a demand for schools.

Among the natives who accompanied the missionaries on this journey was a former *hajji* from the Sultan's family of Kutai on the east coast of Borneo. Twice he had made the pilgrimage, and was robbed and badly treated by the Arabs. His attention was attracted to Christianity, and he was finally baptised. He became an evangelist, and although driven from his former home, is now doing excellent work in the region mentioned.

Missionary Progress among Moslems in China.

Mr. F. Herbert Rhodes writes from Chefoo as follows: "You will rejoice to know that definite testimony to the Lord Jesus Christ among our long-neglected Mohammedans is now being borne in not a few places. Recent letters report that two cities—hitherto unoccupied for Christ, and both well-known strong Moslem centres—are soon (D.V.) to be opened, and the missionaries concerned are prayerfully facing the dual work necessary. One worker writes from 'Muhammadan Kansu' (North-West China) that he has four colporteurs out in the district; to each he has given special Chinese literature for the Mohammedan laity, as well as Arabic for the Mullah class. A worker in North-Central China writes as follows: 'I am endeavouring to place a Chinese Tract for Moslems in every Mohammedan home in this city.' Another missionary writes as follows: 'A few days ago, some thirty Moslems, Mullahs, students of Arabic, and followers, came to our Gospel Hall and asked, later demanded, that no more Chinese tracts for Moslems be issued there . . .' In closing his deeply interesting report he adds, 'As if we should stop!! In the Name of the Lord of Hosts we go forward; the Truth must win.'"

Islam in Lagos.

A correspondent in West Africa sends us two photographs of mosques recently erected in Lagos, and gives the following information regarding conditions there at present :—

" All that has been written in regard to the rapid progress of Mohammedanism in West Africa is very true, without any exaggeration. I subjoin a quotation of the last census taken about this time last year, when the population of Lagos was put down as 73,766. It reads thus : ' Of the total population, 21,155 were scheduled as Christians, and 36,018 as Mohammedans. The proportion of Mohammedans to the total population is, therefore, 49 per cent. as compared with 29 per cent. Christians and 22 per cent. pagans.' The figures speak for themselves. The above does not touch the interior. Although the Government provides a school specially for Mohammedan children, where they are taught the three Rs, and some of the parents avail themselves of the opportunity of sending their children to that school, yet the more enlightened parents send theirs to our missionary schools, which are provided with better teachers and where they know the Bible is taught . . . I have also learned that many who were once disposed to embrace Christianity readily yield to persuasive arguments, because our religion does not tolerate polygamy, and to profess Christianity without the hope of receiving the rite of baptism is repugnant to the Mohammedan mind.

" Unfortunately no direct efforts have been made in this mission since it was established some seventy years ago to stem the rushing current of Islam. This important question is frequently discussed among us with no practical result, because ill-equipped to make aggressive efforts ; and so with our eyes open, how very painful to see that Mohammedanism is carrying away everything before us, winning not only pagans but, alas ! some professed Christians also.

" A special organisation is very much needed to combat Islam in this Yoruba Country : this we all know, but we have neither the men nor means to carry out our intentions. There is no blinking the fact that Christian missions in this country are seriously threatened, because the antagonism between the crescent and the Cross was never more pronounced than it is to-day."

The Two Ideals and How to Meet them.

One who signs himself *Sufi* writes in *Muslim India* concerning the contrast between the East and the West, and we may read between the lines of his argument a good suggestion as to the right attitude of the missionary toward the Oriental and the wrong application of Bible texts. " The Koran," he says, " teaches ' We belong to God, and to God we go,' while the Bible says ' Dust thou art, and unto dust shalt thou return.' A Moslem, when he hears of any person's death, involuntarily says, *Inna lillâhe wa inna elehi râjeoon—i.e.*, for God's we are, and to God we go ; while no funeral prayer among the Christians can pass without citing the above text from the book of Genesis. But what a great contrast between the two ideals given in these two texts—one goes to God and the other to dust ; and this we learn from the very beginning of our infancy, when we receive impressions not to be obliterated easily afterwards, from which we receive inspiration unconsciously throughout our lives ; it affects our future activities

and influences our aspirations. One has simply to read the West and the East in this light and he will realise the truth of these remarks.

" ' Dust thou art, and unto dust shalt thou return,' has moulded the character in the West and influenced their philosophy of life. This is what an Occidental would think—I am dust, the last evolution of the dust, the product of the cosmic force in its final stage, to be reduced again to dust very soon ; I must make the best of my present sojourn. ' Struggle for existence ' is the Cosmic principle, and ' the survival of the fittest ' the rule observed by every organism coming out of dust, as Huxley and other thinkers in the West say. As a positivist, I see the same in the whole dumb nature, and in the various manifestations of the dust ; self-assertiveness, the only secret of life ; I must find means to make the best of my life beyond which there is nothing but dust. Let others die to my advantage ; I am superior to them, and they are born to bear my burden ; it is what is done by every atom in the universe, if it cares to have existence. ' Dust I am, to dust I go ' ; I must be true to my origin and to my destination. Hence the modern western philosophy, and Mammon the deity. Let us turn to a Moslem, and see what he thinks as to the aim of his life. He would say on every occasion : *For God's I am, to God I go.*

" Why should I be so sordid, base and selfish ? Let not filthy lucre corrode me ; I have to go to God. Why should I worship Mammon, whose gifts are transitory ? I may have a few hours of ease and luxury, no doubt ; but I am not going to dust and to oblivion for good. I have an eternal life before me. I am going to God, the fountain of eternity. How to equip myself for my permanent abode ? I can be accepted by Him only if my ways are after His ways. He is the Creator and Sustainer of all. The weak and the strong and the white and the coloured are all equally welcome to His vast bounties ; His blessings are open to all. These are the broad, Divine morals which I read from the book of Nature, and so they should be mine. If He is our universal Father we are all brothers, and self-assertiveness and treating others as my burden-bearers must be most abominable to Him."

A new Attitude toward Christianity in India.

A lady missionary, writing in the *Punjab Missionary News*, speaks of the great change that has taken place in the Punjab. " In the last fifty years the attitude of people in India towards the Gospel has undergone a great change. When I was first in the Punjab, in those days the feeling was one of contempt and hatred. It was no uncommon thing for a Mohammedan on hearing the name of Christ to show his disgust by spitting. If he did not go so far as that he would often try to drown the sound of Christ's name, and to cleanse his ears from the pollution of hearing it, by a loud repetition of the creed of Islam. Cases were not uncommon when the Bible was snatched from a missionary's hand—thrown on to the ground and trampled under foot. That was the attitude of Mohammedans especially as I first recollect it, and my work has been mostly amongst them.

" Go back twenty-five years and we find a change. Hatred and contempt no longer, but fear of the name of Christ and of the Bible. Many lads came to Mission Schools for economy's sake, but came with strict injunctions from their parents not to *touch* the Bible, and it was hard to get some of them to do so. It was looked upon as a ' bomb'

is now-a-days. It might explode in some way if carelessly handled, and might blow the handler's religion to pieces.

"Now all has changed. One meets Mullahs and others who have their Bibles and read them. One finds men of all classes wanting to possess them. In a college where regular Bible-readings are given, but where no student is asked to buy one for himself, it is remarkable how, as the year passes, more and more of the first year students come and ask where they can get Bibles, and bring them with them to the class. One finds occasionally about the college the Bible of some senior student and notes signs in it of careful study, and an occasional student will remark, 'We come to your college to learn the Bible. The Koran we learnt at school but not the Bible, and it is as much our book as yours. We want to know it.' Christ's name is used with reverence and listened to in the same way.

"To one who has known something of the country for the past fifty years, the three stages through which the attitude of Mohammedans has passed are very clear, viz.: from contempt and enmity, through fear to reverence, and a desire to learn."

Turkish Diplomas for American Doctors.

The difficulty of obtaining a medical diploma from the Ottoman authorities is proverbial, and we heartily endorse the editorial that appeared in *The Orient* for July 30th :—

"The recent success of an American in obtaining in very short order a permit from the Ottoman authorities for the practice of medicine in this country, brought out a remark from one of the Ottoman officials concerned which is worthy of note. '*Janum*,' said he, 'what is the use of putting any obstacles in their way? If we find a reason for refusing to allow these Americans to pass with merely a colloquium, they take all our examinations and do a lot better than our own trained doctors; so we might as well let them go!' The average American physician who comes out here is a picked man, and his subsequent career proves it. He will hold his own with his competitors anywhere. The old theory that those who couldn't succeed in America came out to foreign parts as missionary physicians, is exploded. In character, as well as in attainments, they rank with the best. And those who have been in their hospitals under their treatment are loud in their voluntary testimonials to their self-denying devotion and wonderful skill. Turkey would do herself and her people the greatest possible favour if she made practice in her borders easy instead of difficult for these consecrated knights of the lancet. The suffering and the dying do not stop to inquire whether a man knows French enough to answer questions put by a Turkish medical professor. They need more such men as these foreign physicians have proved themselves to be, French or no French. It ought to be possible by this time for the Ottoman Government to allow medical examinations in English."

Reforms in Asiatic Turkey.

From official sources we have a summary given us of the proposed reforms in Turkey. The promises certainly are big, and the reforms will be fundamental if only they can be carried out to the satisfaction of those for whom they are intended. Each one of the four items would be the correction of age-long abuse under Ottoman rule :—

1. Wakf properties, whose revenues are to be used for local beneficent purposes, are hereafter to be managed by the local communities according to special new regulations.

2. The recruits of each district shall in time of peace do their military service in their own regions. If, however, the Government sees the need of sending an expedition to any frontier of the Empire, all soldiers must be ready to join it. The troops now stationed in Hedjaz, Yemen, Assir and Nejd will be in proportion to the number of local troops in each province.

3. Considering the advantages of the teaching of the Arabic language in schools in regions where the majority of the people speak that language, it has been decided to adopt Arabic for the present in the primary and secondary schools, with the prospect of adopting it later on in the higher schools as well. Still, since the official language is Turkish, this will be taught, as in the past, in the schools at vilayet capitals.

4. Officials sent to Arabic-speaking regions must know Arabic as well as the official language, and this point will be taken into consideration in choosing such men. Functionaries of the second class will be chosen locally by the vilayet in conformity to existing law. Judges and officials of justice will be chosen by the central government, as their nomination has to be ratified by imperial *iradé*.

The Population of Morocco.

There is no doubt that exaggerated estimates have been given of the total population of this country. In the *Geographical Journal* for 1906, Capt. Larras placed the estimate for the total population at from four to five millions. According to the August number of the same journal, M. de Caix has given, in *L'Afrique Française*, reasons for the belief that even these figures are too high. "A census of the Shawia territory has given a total for this comparatively fertile and well-peopled area of 205,000, or only eighteen to the square kilometre. Such a density applied to the whole of Morocco, fertile and desert alike, would give a total of only 3,600,000. On the other hand, a careful estimate of the population of all the occupied districts and regions bordering on them places the total of these at only some 2,300,000, and the reports of travellers regarding the outlying regions give no reason for adding, for these, more than would bring the grand total to 3,000,000. These conclusions are supported by a comparison with Algeria at the time of the French occupation, allowing for a certain excess of fertile and well-peopled territory in the case of Morocco."

In Persia and Arabia the populations have also been over-estimated, and with the decrease in the number of Mohammedans in China by recent investigations, the total Moslem population of the world may be considerably less than that which is ordinarily given—230,000,000. We hope soon to be able to give our readers a new and careful estimate of the totals of Moslem population in the world. Professor Westermann is preparing the figures for all Africa.

The Mosque at Woking, England.

In the course of a letter to the *Paisa Akhbar*, Lahore, M. Mahbub Alam announces that, thanks to the generosity of Mr. Henry Leitner and Mrs. Leitner and the noble efforts of Mirza Abbas Ali Baig, member of the India Council, the mosque at Woking (England) has been made over to the Mohammedans. The Masjid was originally built by Dr. Leitner, the famous Orientalist, whose memory will always remain

green in the Punjab ; but for many years past it formed part of the private property of the Doctor's son and widow, and was not used for Mohammedan prayers. All the legal formalities in connection with the making over of the mosque to the followers of Islam will be carried out in the near future. Mirza Abbas Ali Baig, however, has already permitted Khwaja Kamal-ud-Din to reside there temporarily and use it as a place of Moslem worship.

Bible Work in Sumatra.

"It is now just two years since the British and Foreign Bible Society has had a European working in Sumatra," writes Mr. Chas. E. G. Tisdall, "all the work there having since been done by Chinese colporteurs. In fact, it might be said that, with the exception of a short tour this year to the East coast of the Malay Peninsula, we have had no European selling Scriptures direct to Moslems anywhere in the agency, the whole time of the sub-agents being occupied in supervising the native colporteurs.

"Notwithstanding this, the sales of Malay Arabic and Malay Roman Scripture portions show a gratifying advance on the sales of the previous three years, the figures being :—

	Malay Arabic.	*Malay Roman.*	*Total.*
1908	3,119	4,152	7,271
1909	3,387	5,365	8,752
1910	6,715	7,602	14,317
1911	10,709	10,011	20,720
1912	13,500	11,223	24,723

or an increase of 240 per cent. in the past five years.

"Of the 1912 sales, 15,000 books were sold in the F.M.S., Johore, Borneo, Banka and Sumatra, but principally in Sumatra, while 9,000 were sold in Java. The great majority of these books were sold to Malays or at least to Moslems.

"Khoo Chiang Bee, one of our Straits-born Chinese colporteurs is at present in the Padang district of West Sumatra. At Fort de Kock (which I proposed as headquarters if a Malay Mission could be formed), and other places around, he writes me that he has sold 5,000 books already, and he has not been there two months yet. The people up there are all Moslems, and most of the books sold are Malay in Arabic character.

"A few Europeans who would be willing to rough it, and lose themselves in the heart of Sumatra for months at a time, would, I believe, be able to place the Word of God in the hand of almost every one able to read, and in a few years time would have more converts than they were able to attend to."

A Case against Japan.

Mercantile enterprise must also reckon with the Mohammedan faith and their reverence for their prophet and his creed. The high respect which all Moslems pay to the Koran is certainly to be commended, and we can well understand how their feelings were ruffled when manufacturers put the Moslem creed upon ordinary articles of commerce which may not always be used with respect. We learn from *The Englishman* of Calcutta that "the Mohammedans of Rangoon have petitioned the Viceroy to prohibit the importation into British India of manufactures bearing inscriptions, verses or texts, from the Koran

or the other sacred books of Musulmans, subjecting the offenders to penalties prescribed under the Sea Customs Act for similar offences. This petition it is understood is the outcome of the strong feeling against a local firm who, in July last year, imported from Japan two thousand mats inscribed with a mosque, and the 'Kalma' or the creed, 'there is no God but one God, and Mahomet is his prophet.' These mats were seized by the police to prevent a disturbance which was feared if sale were allowed, and the firm was ordered by the District Magistrate to refrain from selling the mats for two months, which period was extended by the Local Government for one year in December last year."

Sarikat el Islam.

A Moslem Congress of the *Sarikat el Islam* was recently held at Solo, Java, when not less than 30,000 people were present. One thousand six hundred native workmen on the States railway received permission to attend. The president of the Congress was Hajji Samanhoedi, and the vice-president R. M. Tdokroaminoto, a journalist of Surabaja. The latter opened the Congress in an address of welcome, in which he paid a tribute to H.M. Queen Wilhelmina of Holland. He stated that the object of the Sarikat Islam (Javanese for Sharikat el Islam, or Moslem Union) was to further Mohammedan interests and the Moslem faith, native industries, freedom and brotherhood. The Sarikat Islam seems in some respects to be a successor of the Boedi Oetama, the Young Javanese movement for self-government and nationalism, but is on a larger scale and appears more religious in character, the former being largely political. We hope to favour our readers with an article on this new movement in Islam shortly. Meanwhile we note that at Modjo-Warno the native Christians have started a society in opposition to the Sarikat el Islam, and they already have many members. One of the missionaries writes, "What the future of the movement will be no one can say, but it is certain that within the past year greater changes have come into the minds of the Javanese than in the past twenty-five years. We stand before a new epoch. Will it be favourable for the spread of the Kingdom of Jesus Christ? It is a call to persevering prayer that Java in its present awakening may not only desire education and true nationalism, but also that salvation which is only in Jesus Christ our Lord."

The Education of Moslem Women.

The movement among Moslems in India for the education of their daughters is growing stronger everywhere. They themselves are opening schools and advocating higher education, while the mission schools and zenanas also report a considerable access of pupils. Miss A. Martin, writing in *India's Women and China's Daughters*, says :— "A striking feature at the present time is the growing desire for women's education in the Mohammedan community, and the increasing readiness of Government to promote it. Her Gracious Majesty, the Queen Empress of India, showed great interest in the cause of female education on the occasion of His Majesty's visit to his Indian Empire. To commemorate her Gracious Majesty's interest, the Nawab Begam of Bhupal has established on a grand scale a Madresseh for girls at Delhi, and other similar institutions have been opened in Lucknow, etc. In Calcutta there are about nine schools for *pardah* girls. These are happy signs in favour of women, and by means of education the

rising generation of Mohammedan women will be better fitted to take their places as wives and mothers, specially if they are married to educated men.

"I have been asked by educated men about the *pardah* system. If the *pardah* is to be broken, it must be begun from childhood, as there is danger if it is not done gradually; it may give cause for much discontent. Again, many educated women are quite pleased to remain within the four walls, and do not wish for a change. They say the way their grandmothers and great-grandmothers lived is quite good for them. I have heard of one woman, the wife of a Government official, who, with her children, has come out of *pardah*, and further, has given her sister in marriage out of the *pardah* system.

"Although these Indian schools have been opened, our work is not hindered; we have open doors, and some girls who have been to these private Mohammedan institutions have given up and are being taught by missionaries. The following remark was made to me by a Mohammedan gentleman, 'House-to-house visiting by mission ladies has been a success in the past, and it will always be the same in the future.'"

From *United India and Native States* we learn that at the opening ceremony of the first zenana central school in Bombay, the presiding Moslem laid stress on the fact that there was no institution in the Presidency which had for its object the training of Mohammedan girls as teachers for Urdu girls' schools. Though this object had not been attained, the Mohammedan community were thankful to Government that they now had a Central School in which to prepare girls of their religion for a course in the Training College. In replying, the Director of Public Instruction referred to the appreciable increase in the attendance of Mohammedan boys in the primary schools of the Central division during the last six years, which he considered a healthy sign. Considering the increase in the attendance of Mohammedan girls, Government had wisely resolved to establish central schools where Mohammedan girls would be prepared for the teaching profession.

Russian Occupation of Armenia.

Writing in the magazine *Armenia*, Mrs. Diana Agabeg Apcar says: "The luckless geographical position of our country places the Armenians at the mercy of three evils,—Turkish Reforms, to be controlled or superintended by 'The Powers'; German Interests in Asia Minor, which are very great and which are tied up with those of 'Turkey'; and the Russian occupation of Armenia. As Turkish Reforms, to be controlled or superintended by 'The Powers,' have always meant and can only mean massacre, plunder, torture and outrage, if not controlled, or at least superintended, by 'The Powers'; and as German Interests in Asia Minor made the raising of the Armenian Question when the Armenians were being slaughtered from Constantinople to Van a 'serious inconvenience,' and also required that 'The Sultan should be allowed to do with his subjects as he liked,' it could only be expected that German Interests would decree again that the Armenians should die; therefore, the most cruelly tortured and the most cruelly outraged and oppressed of peoples cannot do anything else except choose Russian occupation of Armenia, not because it comes near to the faintest shadow of a blessing, but because it will be a very much modified evil when compared with the other two.

"As is well-known, our Patriarch at Constantinople spends his days in running from one audience to another with Ministers of State, protesting against wrongs and demanding redress.

"Against these appalling conditions in Armenia under Turkish overlordship, the conditions prevailing in that portion of our country under Russian domination compare very favourably. Apart from the fact of ameliorated conditions, the Armenians assimilate and they and the Russian people (fellow-sufferers like themselves) intermarry, and they are free from that accursed moral degradation which Moslem domination inflicts upon a Christian people.

"The Russian Government is mighty and powerful, and the Armenians are pitifully weak, both numerically and otherwise; they cannot stand against the Power in the North whose ominous shadow broods over them, therefore the sooner the Armenians co-operate with the government of the Tsar for the Russian occupation of Armenia, the better for our country and our people."

Open-air Preaching to Moslems.

That the opportunities for evangelisation are rapidly increasing everywhere and opposition diminishing, is evident from the possibilities of out-door preaching. The Rev. C. W. Thorne, M.A., of the Church Missionary Society, recently sent home a description of an evangelistic campaign carried on at Roza near Aurungabad. Here there is a shrine of a famous Mohammedan saint where more than 200,000 pilgrims flocked this year. "Crowds of fakirs (so-called holy men) and beggars of all sorts gathered to reap their harvest from the offerings of the faithful; there must have been at least 50,000 of these 'holy men' present. Shoals of children besieged the weary pilgrims, and hung about them for cowrie shells and pice. All the way to the shrine of the saint, right from the entrance gates of the town, sheets were spread on both sides of the road to catch the cowrie shells and copper pice which pilgrims shed as they went to the tomb." It is good to know that the witness of the Gospel was not absent.

Public preaching services for Moslems are held in Cairo at four centres every week, and the meetings are largely attended. Tent meetings have also been held in some of the villages, and it has been possible during the past year to distribute a considerable quantity of literature at the Tanta Mûlid among the thousands of pilgrims. The most interesting news in this connection, however, comes from Morocco. Mr. George J. Fisher writes as follows from Mequinez, in the *Gospel Message*, of a meeting held in the market square.

"A table for the Scriptures, a chair for a pulpit, a song in Arabic, a prayer, and the people gathered quickly until there was a good audience close about, of from seventy-five to ninety. Then our Brother Reed mounted the pulpit and preached, and it did my soul good to look upon the scene. Sunday another meeting was held, and Monday morning I preached in the same place through an interpreter to quite a large audience. Standing upon my chair pulpit, what a flood of recollections my surroundings brought to my mind. At my extreme left and at the front of the great plaza stood that wonderful gateway, called Bab Mansur el Alj, that led to the palace. Just beyond the great wall the Sultan Mulai Ismail, who reigned from 1672 to 1727, built his magnificent palace. On the works about Mequinez it is recorded that he employed at one time twenty-five hundred European

captives and thirty thousand native prisoners, his stables alone stretching out for three miles. How the Moorish nation has been despoiled by its own rulers until it was indeed a festering sore among the nations of earth! But now the French army and French guns have lifted a good deal of the oppression, and the natives are able to draw a long breath; and I, one of the despised Nazarenes in such a place as this, am able to stand with Jews, Moors and Berbers, gathered without fear about me while I set forth the Word of God.

"These public meetings have continued from day to day in this city, sometimes three being held by the brethren at one time, generally with good attendance—from fifty to one hundred and twenty-five—and with good interest. Occasionally someone will want to contend or speak out and try to take the crowd away, but usually there has been good order and a wondering look upon the faces at the new doctrine. At the close of the meetings we offer our Colloquial Scriptures for sale, and during the month past have sold about one hundred and fifty copies."

The Cairo Study Centre.

The Rev. W. H. T. Gairdner, Dr. Zwemer, and those associated with them, are to be heartily congratulated upon their effort to put into effect the suggestions of Edinburgh, 1910, and Lucknow, 1911. The last paragraph of their first Report gives a very good idea of their aims and the character of their work:—

"Looking back over the first year of the Study-Centre, we feel that a good start has been made. We are not concerned about numbers, the too rapid growth of which is not desired by us. We are more concerned to strengthen our organisation, and we have no desire to weight it with any but students who possess the fullest credentials from missionary societies, and who in the truest sense of the word mean to study. In sending out this report, our desire has been to make it perfectly clear what the Study-Centre does, and does not attempt to do. It is a Study-Centre, not a College; for its Superintendents are not professors: they are on the contrary exceedingly busy missionaries with serious responsibilities towards the duties entrusted to them by their Societies or Churches. They do not undertake to give many lectures, or to conduct many classes. Only a few of these can be given per week, and for the rest the work of the Superintendents consists in organising and superintending studies and in training and organising the native instructors. Those who know how slender has been the assistance given to recruits in the past, will be best able to appreciate the magnitude of the advance represented by the programme of the Cairo Study-Centre even as thus restricted."

But this gives no idea of the amount of work entailed in the superintendence. We read, however, in various parts of the report, of the engaging, training and superintending of special teachers; of the production of a text-book entitled, "A Phonetic Introduction to Arabic Pronunciation and Reading," also Part I. of a series of graduated conversational lessons on a sound and strictly scientific plan; of lectures given that must have entailed considerable research and preparation; and reading between the lines we see that the hands of these already busy missionaries must have been more than full.

The report was sent out before the first examination of students had taken place, but we have since heard that the results were highly

satisfactory; indeed, in the case of those who had whole-heartedly adopted the new methods of the Study Centre, a triumph. After five months' tuition these students were able to give short addresses before a board of examiners, in "the language understanded of the people," and actually to commence, in their second semester, the study of classical with colloquial as the medium of instruction.

We believe our brethren in Cairo have been laying firm foundations for giving that highly specialised training that is needed by missionaries to Mohammedans. We cannot think that the Boards who have such missionaries to train will be likely to neglect the opportunities available there.

In lending so much of the time and energy of the Rev. W. H. T. Gairdner and Dr. Zwemer to this work, the C.M.S. and the Board of the Reformed Church in America (Dutch) are leading the way in a new spirit of altruism amongst Missionary Societies, and it will only be as the other societies catch this spirit that this work, and others like it, will be developed as they should. The report points out that one of the essentials for the work is that there should be hostels to accommodate the workers that the societies would send, so as to reduce to a minimum the cost of living in Cairo, also for facilitating tuition, and for other important reasons. It goes on to say that "such institutions could not be run on self-supporting lines, and this being so, it is clear that either a fund must be raised or an annual deficit must be guaranteed by the societies to whose interest it is that such institutions should exist in Cairo."

Since issuing the Report, the Cairo Study Centre has sent out a fuller prospectus for 1913-1914. It is as follows:—

I. ARABIC LANGUAGE AND LITERATURE (for Missionaries only).

(1) *For beginners:* Arabic phonetics and pronunciation. The main features of Egyptian colloquial.

(2) *For second-term students:* Arabic New Testament (reading, translation and grammar.

(3) *For advanced students:* Kalîla wa Dimna; Qur'ân: selections illustrating evolution of style and subject-matter.

(4) Tafsîr—el-Baidâwî.

(1–3) W. H. T. GAIRDNER, B.A. (4) R. F. McNEILE, M.A.

The lectures on Arabic phonetics, Egyptian colloquial, and tafsîr will be arranged for privately at special times.

II. ISLAM.

(1) *General introductory course:*—S. M. ZWEMER, D.D.
Text-books: Klein's "The Religion of Islam" (Kegan Paul).
Zwemer's "Islam."

(2) *Historical course*—R. F. McNEILE, M.A.
Summary of Qur'ân theology. Doctrinal development: (*a*) its historical background; (*b*) its origins in political and controversial issues. Evolution of the four *usul*, Qur'ân, Tradition, Consensus, Deduction.
Text-books: "The Saracens" (Story of the Nations).
D. B. Macdonald's "Muslim Theology"

(3) *Islam in daily life:*—GEORGE SWAN, Esq. (Routledge).
Practical mysticism in orthodox Islam, as illustrated by a life of the founder of one of the great dervish orders (ash-Shâdhilî).

III. THE EVANGELISATION OF MOHAMMEDANS.

(1) Apologetics: Mohammedan objections to Christianity answered; and, How to present the message of the Gospel to the Moslem mind and heart.—S. M. ZWEMER, D.D.
Text-books: Tisdall's "Mohammedan Objections Answered" (S.P.C.K.).
Rice's "Crusaders of the Twentieth Century" (C.M. Society).

(2) The presentation of the Gospel to Moslem women.—
Miss A. Y. THOMPSON.

A New Step toward Religious Liberty.

FRIENDS of missions to Muslims, especially those of Egypt, will be interested in hearing the result of the trial, for alleged defamation of Mohammed and his book, of Sheikh A. A. F——, a recent convert from Islam to Christianity. The trial was held at Minet al Qamh, his home town, October 14th. He was charged with using the objectionable language one night last Ramadan (August), when some discussion arose between him and a crowd that had gathered about him while he was sitting in a café.

In this trial he escaped with only a nominal sentence, the payment of a fine of two pounds—$10—although it was in the power of the judge, had his guilt been proved, to impose a fine of fifty pounds and imprisonment for a year.

The issue of the case is remarkable in view of the seriousness of the charge, and of the fact that the judge is a strict Muslim.

The testimony of the witnesses, of whom there were seven or eight, was conflicting; various statements were made. The man had declared that the Koran was only a human compostion, poetry of unknown authorship, that the prophet was a liar, a lover of women, and that his religion was false. The only witness on whose testimony the convert had been relying refused at the last moment to tell the truth, evidently through fear. All his own family were against him, even the one or two that had promised to help him with their testimony, failing to appear in court.

Our stay in the town where the trial occurred was very short, and we had no opportunity of interviewing the judge after the trial. But we think that his verdict means one of two things: either that he disbelieved the evidence of his co-religionists and did not fear to disregard it, or that he did not consider the language used really defamation.

On whatever his decision was based, the missionaries and friends of the man generally count the judgment a victory for him and for us all. Only a few years ago it would have hardly been possible. The remark made by one of the witnesses in giving his testimony—he was an Azhary sheikh by the way—was significant. He said in referring to his feelings during the discussion with the convert, "Had there been 'liberty' I would have done with the man what he deserved." I understood that he would have made short work with him

W. L. MCCLENAHAN.

Note.

The Rev. K. S. Krishnasamy asks us to point out that the quotation from "The Comrade" on page 424 of our last issue, is taken from a leader in that journal.

BOOK REVIEWS

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Le Nationalisme Musulman en Egypte, en Tunisie, en Algérie. By ANDRE SERVIER. 12mo; pp. 239. Price 3 francs. (Boët, publisher, Constantine, Algeria). 1913.

Originally published as a series of articles in *La Dépêche de Constantine*, of which the author is editor, this book has now reached its third edition. It is well *documenté*. The writer aims at revealing to his fellow-countrymen the spirit and aspirations of the Young Tunisian party and the more recent Young Algerians. He treats of the Moslem Nationalist movement in Egypt as introductory to the chapters on Tunisia and Algeria, because it "exercises a very active influence" in these latter countries, where its disciples, "although inferior to the Egyptian leaders as regards the extent of their movement, their knowledge and experience, are yet imbued with the same ideas, having the same uncompromising faith in the superiority of the Mohammedan religion and the same desire to free themselves from the wardship of European powers in order to live their own life and attempt to revive the decayed splendours of Islam." In the course of the argument he touches on the Brotherhoods of the North of Africa. "If (Moslem) civilisation in the North of Africa is less developed the more one removes from the East, the religious spirit on the other hand is more vigorous as one approaches the West . . . In Egypt the nationalist idea has a political rather than a religious origin. Religious fanaticism is stronger in Algeria, and attains its maximum of intensity in Morocco. The religious brotherhoods were born in the Maghreb and in Algeria, and are more numerous in these countries than in the Orient."

He thus sums up the points he has tried to establish, and advocates the following policy for the French Government :—

(1) Develop the natural riches of the country, so as to increase the well-being of the inhabitants and augment the national wealth.

(2) Educate the natives and snatch them from their poverty and barbarism, and make of them loyal collaborators of the work we have undertaken.

To accomplish this it is necessary :—

(1) To interest the natives in the maintenance of order and the *status quo*.

(2) Govern with the mass and not with the minority. Avoid all hostile groups.

(3) Give the children a practical education answering to their needs, which will permit them to live their life in their own surroundings without the risk of their becoming "déclassés."

(4) Ameliorate the condition of the Moslem woman.

(5) Maintain the material, moral and intellectual superiority of the French, so as to remain the directors of the evolution of the natives.

(6) Increase by all possible means the French population.

The work will prove interesting to all who seek to understand the Moslem mind and present-day tendencies of the Moslem world. I think the book represents the general attitude of the more influential class of French in Algeria, of those who take a real interest in the native problem. PERCY SMITH.

The Governors and Judges of Egypt. By EL-KINDI. Royal 8vo; cloth gilt; pp. 686+72. 12*s*. nett. Luzac & Co., London. 1913.

This handsome volume, which contains the nineteenth work issued by the trustees of the "E. J. W. Gibb Memorial Fund," forms an important addition to Arabic literature.

The author's name (or title) is alone sufficiently attractive to cause the student to make an incursion into the history of the Arabs, for Bani Kindi was, perhaps, the most powerful tribe in Arabia, and some of its rulers were styled kings, while it is a most interesting fact that the three Al-Kindi's best-known to history all bore Christian names or were descended from those who bore them. Of these, the famous philosopher at the court of Al-Ma'mûn was named Ya'qûb Abu Yusuf, while the author of the "Apology for Christianity" (Risâlat al-Kindi) is styled Ibn Ishaq, and the author of "Governors and Judges" was Ibn Yusuf Ibn Ya'qûb. Among other men of letters from this tribe may be mentioned Imru l-Qays, the brilliant author of the best-known of the Mu'allaqât poems.

Our author was born about 283 A.H., and died about 353A.H., but, by means of appendices based principally upon Ibn Hajar, the work has been brought down to 419 A.H. The importance of the book consists in the fact that it is one of the chief sources for Maqrîzi's Histories of Egypt, and his Al-Khitat has been found a valuable means of checking and correcting this MS.

The first section of this work consists of 298 clearly printed pages, forming Part I., "The Governors of Egypt" (*i.e.*—The Wâlis), then follows Part II., occupying 180 pp., upon "The Judges" (Qâdis), after which we are given a very full supplement of 114 pp., mostly by Ibn Hajar al-'Asqalâni. A seventy-page closely-printed index of proper names concludes the Arabic text, which has been excellently printed by the Beyrout Catholic Press in 1908. The heavy super-calendered paper chosen was to the printer's advantage, but even allowing for this there is still room for congratulation.

The Editor, Rhuvon Guest, Esq. (ex R.N.), has worked most strenuously, not only at his English introduction of seventy-two pages, but also at the criticism and correction of the MS., of which the original is in the British Museum. An interesting feature is the lithographic reproduction of several folios of Arabic MS.; this should be very interesting to Arabic students, to whom we cordially commend this volume.

There are also two maps, one of Lower Egypt at the author's period, and another of the Abbâsid Empire.

With regard to the editor's valuable glossary and notes upon grammatical style, he does not seem to have made it quite clear that the Arabic peculiarities are of two sorts: (1) those that are orthographic eccentricities only; (2) those that are out-and-out grammatical errors (and we do not absolve even the Koran from such). Those in Class I. we find are very noticeably akin to the Koranic peculiarities of

spelling—in fact, we doubt not, that Al-Kindi imitated the Koranic orthography as closely as possible. Let the budding student beware, for the orthography used by the best writers to-day does *not* too closely adhere to the Koran!

As to Al-Kindi's subject matter, we must admit the book to be rather tedious reading. This is partly due to the fact that he is so careful to trace his authorities to the fifth remove (as the editor has shown in his tables) that, roughly speaking, one-fourth of the book is nothing but *isnâd*. Here there is a resemblance to Bukhâri, the great *hadith* relater, and why should there not be? for Bukhâri had died in 256 A.H., or only twenty-seven years before Al-Kindi's birth.

Many of the related incidents are very trivial, but the author foresaw this objection and provided for it by saying that his book was a *tasmia* of the Judges, etc. (=enumeration!)

We were disappointed to find so little reference to the Copts. Where were they? Minding the flocks like the Anglo-Saxons after the Norman conquest? Anyway, the references to them are scant, and in one passage they are spoken of as the 'Ummâl (=workmen).

The student will be interested in the Arabic notice of Al-Kindi's works to be found in Zaidan's excellent "History of Arabic Literature," Vol. ii., p. 319. A. T. Upson.

Histoire des Arabes. Par Cl. Huart. 2 vols.; pp. 380, 512. Paris: Librairie Paul Geuthner. 1912-13.

This most recent history of the rise of Islam and of the Arab conquest is in every way a remarkable production, most of all for its condensation and its precision of treatment. The first volume appeared in 1912, and the second, completing the study, has just come from the press. The author is consul-general of France and interpreter for the Government, as well as professor at the School for Oriental Languages. He has thorough command of his material, and at the conclusion of each chapter gives a full bibliography.

The first volume treats of the early history of Arabia, the kings of Ghassan and Hira, and of the city of Mecca and its rulers before the time of Mohammed, in six chapters. Two chapters are devoted to the mission of Mohammed and the organisation of Moslem society at the time of his death. From chapter 9 to 17 we have the history of the early caliphates, the Omeyyades, the Abbassides and the Fatimites. A specially interesting chapter deals with the political and economic conditions of this period.

Volume II. begins with the period of the Crusades, and deals with the Fyyoubites and the Mamluke Dynasties. Special chapters are devoted to the Moslem rulers of Spain and Morocco, as well as a brief sketch of the independent sultanates and imamates of Yemen, of Oman, and the rulers of the interior of Arabia. The three final chapters deal with the history of the Mahdi in the Sudan, and give a sketch of science and literature among the Arabs. Although covering so large a field, the work has been well done, and the author may well say in his preface:—

"Les pages qui suivent offrent au public un manuel, puissent-elles répondre à l'idéal qu'on se forge d'un ouvrage de ce genre, concision dans l'exposition, précision dans les détails! Si, en les lisant, on se fait une idée nette d'un développement historique poursuivi à travers treize siècles, l'auteur sera heureux, car tel est le but qu'il s'était proposé d'atteindre."

The book contains a number of interesting tables, 112 pages of index and a map. At the end of the volume the author gives his conclusions, which we deem worthy of presentation to our readers :—

" We have now finished this long account of the history of thirteen centuries. The impression gained from this succession of catastrophes, of constant wars, of endless pillaging, of changes in government, of the establishment of a military oligarchy among a people continually suffering from their oppression, sometimes with submission and again in revolt, is one of distaste and weariness. It is evident that Islam, the religion that succeeded in producing a form of society, with the family as the foundation, which has become by its very length of existence intangible and indestructible, and of which one is unable to predict either the transformation or the end,—has been incapable of lifting this form of society to its natural perfection, namely, the formation of organised states permitting, under cover of this organisation itself, the evolution of customs, ideas and relationships . . .

" The flaws in political organisation go back to Mohammed himself. He had thoroughly succeeded in establishing at Medina a theocratic power, but he did not assign the devolution of it to his successors. Did he think the end of the world so near that such a contingency need not be faced ? Did he imagine that the fact of his having entrusted the conduct of the solemn Friday prayers and the delivering of the sermon to Abu Bekr, would be regarded as the designation of a successor, in which case he would have disagreed with his devoted followers ? It is a hard question to decide, owing to lack of evidence.

" . . . Time has done the rest. The Arabs have remained in their desert land, but their language, having become the vehicle of Islam, has spread over an immense area, and its literature, full of the science of the middle ages, is enjoying a renaissance which assures it an ever increasing influence ; for the future, it has to fill the part of moral education for those populations, which, still lost in their dreams, have realised only too recently the advance taken by Europe and America in the development and progress of humanity." S. M. Z.

Twenty-five Years in Qua Iboe. By ROBERT L. M'KEOWN. 16mo. London : Morgan & Scott. 1912.

A beautifully illustrated popular account of pioneer missionary effort in the Niger Delta, with interesting notes on the country and people. The wonderful story of the power of the Gospel will appeal to the reader.

Saints of Islam. By HUSAIN R. SAYANI. 16mo ; pp. 90. Luzac and Co.

Brief and slight sketches of the lives of three Molem saints, with some of their sayings " rendered freely into English to bring out the spirit of their thought." Khwaja Hasan (sic.) lived 19 to 110 A.H., and experienced the tyranny of Hajjaj ; Ibn Adham, the prince who became a dervish at Balkh for love of God, and died at Mecca during the reign of Mutasim Billahi ; St. Junaid (sic.) was born in 232 A.H. at Bagdad, and was an exponent of Sufi thought. A welcome illustration of how educated Moslems are seeking to interpret that which is best in their past history. Z.

Beduinennamen aus Zentral-Arabien. Von J. J. Hess. 12mo; pp. 54. Heidelberg: Carl Winter's Universitätsbuchhandlung. 1912.

This study was prepared for the Heidelberger Akademie der Wissenschaften, and is of interest to the student of Islam, first, because it gives a fairly complete list of all the names one meets among Mohammed's companions and in the story of the early wars of Islam; and also because the etymology of these names and the reasons for giving names to-day among the Bedouins carries us back to the Semitic life which is at the basis of all Moslem thought. The author remarks that among the real Bedouins even to-day names composed of Allah and specifically Moslem names, such as Ahmed and Mohammed, are not common. However, at Mecca (see page 37) he notes two forms of the word "Servant of God"—Abdullah and Abdillah, which are distinguished by the tribes as different, although of the same etymology. The name 'Isa is, however, common among the Bedouins. The book is not carefully printed and has no less than seventy-two errata, but even this does not include all the mistakes; see, for example (page 47), *Kreitsir* for *Karkar*, and *Mtsajiz* for *Mkajiz*. S. M. Z.

El-'Aqud El-lu'lu'iyyah (The Pearl Strings). A history of the Resuliyy Dynasty of Yemen, by Aliyyu'bn'ul-Hasan el-Khazrejiyy. The Arabic text edited by Shaykh Muhammad 'Asal. 442 pp. Price 8/- or $2.

This is the latest of the many volumes published in the "E. J. W. Gibb Memorial Series." It is Vol. IV. of the work. Vols. I. and II. contained the English translation (1906, 1907). Vol. III. is taken up with the Annotations on this translation by the late Sir J. Redhouse (1908). The present Volume contains the first half of the Arabic text (1913). The second half of the text is in the Press, and will form Vol. V. and complete the work. This Arabic text is taken from the original MS. in the India Office Library, from which Sir James Redhouse made his transcript. The omissions of some poetry and obituary notices in this transcript, alluded to by Sir James in his Preface to Vol. I., have been restored, so that this, now, is an unmutilated copy of the original MS. The printing and the get-up of the book is all that could be desired. The history is written in a simple, clear, Arabic style. It will be easier to appreciate its historical value when the second part of the text is published. In the English Preface to this volume by Mr. E. G. Browne, the trustee responsible for the production of the work, we read that "any fuller observations as to the text and its value and peculiarities will be reserved for the Preface to the final volume. Percy Smith.

The New Dictionary: English-Arabic. By Elias A. Elias. 8vo; pp. 440. Cairo: El Muktataf Printing Office. 1913.

This new dictionary has been complied chiefly for the needs of the Egyptian student in the study of Arabic, but in many respects English speaking students, who have attained some degree of proficiency, will find it more useful than other larger dictionaries. By a special device in utilising every available space in the double columns, the author has been able to include more than 30,000 English words. Both the Arabic and English are clearly printed. The definitions and Arabic equivalents are good, and the author has had the assistance of the well-known Orientalist and linguist, Mr. Edward A. Van Dyck, as well

as the help of other scholars. The idiomatic use of such verbs as "take," joined to various other words and prepositions, is carefully treated, and is one of the most valuable features of the dictionary. On the other hand, many words might have been omitted, either because they are seldom or never used, or are not English in any sense—*e.g.*, *abalienate*, *abomasum*, *acclivous*, *accouple*, *roostcock*, *rouge laure*, *cosher*, *cothurn*, *sillabub*, *sinciput*, *siliqua*, etc. For the rest, we are glad to commend this dictionary as convenient and practical. S. M. Z.

Islam en Christentum. Tweede druk bewerkt door JACQUELINE C. RUTGERS. Den Haag. 1912.

The first edition of this book intended for Dutch Mission Study Circles was practically a reproduction of Gairdner's "The Reproach of Islam." The second edition has only a loose connexion with Gairdner's work, and the method of adaptation followed by the author is to be highly recommended. When no one is for the moment in a position to write a book for study circles which will be adapted to special national requirements, this kind of compilation, which includes original elements, is very valuable. It is obvious that Holland with her extensive missions to Mohammedans in the Dutch East Indies must see to it that this, her one special work, receives adequate treatment. This has been done in this book, and Chapter X. on "the History of Missions to Mohammedans in the Dutch East Indies" is of importance. We could almost have wished it went into further detail. All the other sections, however,—*e.g.*, the history of Islam I.-III., which covers the subject down to the present time, are clear and succinct, and lay due emphasis upon important points.

As regards the present situation, I should have liked to see it more distinctly shown that the greatest momentum in Moslem propaganda is at present in Africa. The perils for Equatorial Africa should have been definitely specified. Nor do I entirely agree with the statements about the relation between Christianity and Islam. It should have been pointed out, for instance, that John Damascene had already recognised the main points at issue between Christianity and Islam. Raymund Lull, on the other hand, is, perhaps, treated in too much detail. In my opinion Raymund Lull failed owing to his scholastic method. Further explanation of this can be easily found in the two pamphlets: "Geisterkampf des Christentums gegen den Islam" by Keller (Leipzig, 1896), and "Die Polemik des Islam," by Palmieri (Salzburg, 1903). Unfortunately also the book does not agree with other authorities in the matter of statistics. In 1910 Dr. Becker gave 19,195 as the total number of Mohammedan-Christians in Java, to which he added 20,000 Sadrach Christians (a sect). The Year Book of Dutch Missions for 1911 gives 24,700 as the number of Mohammedan-Christians in Java, presumably without the Sadrach sect, whereas this book only reckons the Christians to number 18.000. The statistics for the total number of Mohammedans in the Malay Archipelago are equally at variance. In the Year Book the total population is given as 38 millions, 35 million of whom are Mohammedans, whereas in this book we find only 31 million Mohammedans among a total population of 44 millions. We should be glad if our Dutch friends would explain this divergence.

"Vraagpuncten," questions for Mission Study Circles, and a "Handleiding," helps for Circle leaders, have also been published: both are very practical, although they perhaps make rather great demands upon those who use them. G. SIMON.

A Wife out of Egypt. By NORMA LORIMER. 12mo; pp. 368. London: Stanley Paul & Company. 1913.

A remarkable amount of information, well told and generally accurate, regarding Egypt, its monuments, peoples, and social customs, is woven into this study of the vexed question of marriages between Europeans and Orientals. The unsatisfactory nature and exclusiveness of some classes of society are shown, and also the benefits which the British occupation has brought to the country. The religious customs and manners of Moslems, Copts and Syrians are sympathetically spoken of, together with the "love of progress and hunger for modernity and the regeneration of Egypt" found among some. An appeal is made for the betterment of Egyptian women and girls—the future mothers of the land. A. Y. THOMPSON.

Hukum en Nebi Mohammed. lil filosuf Tolstoi. (Mohammed's Wise Sayings, by Count TOLSTOI). 16mo; pp. 79. Cairo. 1913.

This tract professes to give Mohammed's best sayings, and the opinion of leading Russians, including Count Tolstoi, on the prophet of Arabia. It has been published by the Moslems in Cairo with the same intent as governed those in India when they reprinted Carlyle's "The Hero as Prophet." The object is to show that Islam is one of the three great, true religions with Judaism and Christianity, and that Mohammed was a great man in every sense of the word. It is curious that among the sayings of Mohammed we have the following prayer of the prophet:—

"O living, self-existing God! There is no God but Thee. I cry to Thee to help me in Thy mercy. Forgive my iniquities, reform my condition, and dispel my grief by Thy mercy. Forgive my great sins. None can forgive great sins except the great Lord. O my God! have mercy upon me or I perish. I am not as thankful as I ought to be for the great mercies Thou hast bestowed upon me, nor patient enough under the temptations Thou hast sent upon me. O Great, Merciful One, save me from that into which I am sinking, and help me to escape that which has fallen upon me. All this I ask for the sake of Thy glorious face. Amen."

Who among Moslems will say after this that one who utters such a prayer of deep contrition and confession was a sinless and infallible prophet? METRY S. DEWAIRY.

Islam, France et Turquie. Par YOUSSOUF FEHMI. 16mo; pp. 36. Paris. 1913.

In his introduction the author, who is a disciple of Auguste Comte, the "fondateur de la religion de l'Humanité," states that this pamphlet is an extract from a larger work on Islam and Turkey now in course of preparation.

After a brief sketch of the problems which France, with her 35,000,000 Moslem subjects, has to face, he gives several reasons why Islam is the only stepping-stone by which the backward pagan tribes in her African possessions may be uplifted socially and morally. Among them are the Koranic interdict against alcohol, the abolishment of cannibalism, the organisation of communal government, and the development in women of a sense of shame and modesty! Anticipating the question whether Christianity will not bring equal reforms, he says that its teachings of sacrifice and self-abnegation do not appeal

to the pagan mind, proving, perhaps unintentionally, the superiority of the Christian faith, which demands more than a mere veneer of conversion. Another difficulty mentioned—and one which all missionaries know to be a serious obstacle—is the inability of the native to distinguish between the Christian missionary and the European whose life is so far from the ideals presented to him in the Gospel. The book is full of Positivist doctrines, and shows the writer's attitude toward the foreign occupation of Moslem countries, closing with an appeal to France to recognise and further the position of Turkey as the great Islamic power. C. B. KELLIEN.

The Ottoman Empire, 1801-1913. By WILLIAM MILLER, M.A., LL.D. Cambridge University Press, London. 1913.

For those students who desire to trace the restless and tangled story of the Balkan Peninsula and Greece during the nineteenth century, Dr. Miller has furnished an accurate and comprehensive volume. It would have been more satisfactory if the book could have been written by one who had lived among the Turks rather than by this author whose relations have been largely with the Greeks. The disputes and differences which have arisen about the occupation of Crete and the Ægean Islands are narrated with great detail and very naturally from the Greek point of view. Diplomacies, hostilities, campaigns and the careers of prominent statesmen largely occupy its pages. Thus it belongs to the chronology type of history. A work on the Ottoman Empire which would deal broadly with economic, racial and religious questions, giving an adequate conception of the nature of the Turks, their thoughts, customs and aspirations, would be of greater value to the missionary than this type of history. Yet unquestionably this book will serve a valuable purpose, as it forms one of a large series for the interpretation of modern European history. The strongest impression upon the reader is that of the decline of the Ottoman Empire throughout the nineteenth century. Province after province has broken away from the old empire and has established itself as a nation. The minute details relative to the disputes between the Balkan peoples and the Turkish government throughout every decade of the century, furnish an impressive account of the causes which led up to the Balkan War. There is slight reference throughout these pages to the Mohammedan aspect of Turkish power. The essential principles of the Moslem state and the influence of the Moslem faith upon politics are not emphasised. The Greek and Armenian massacres are mentioned as incidents in the unsettled conditions of the empire. The epilogue on the Balkan League is a concise statement which brings us to the events of March, 1913, when the Turks had no prospect of retaining Adrianople. The Greek and Servian reaction against Bulgaria has now given affairs a very different turn and the Turks are not wholly driven from Europe. The nineteenth century has seen the disintegration of the European and African possessions of Turkey. The absorbing question is, Will the Asiatic posessions be retained during any considerable period of the twentieth century? Will Constantinople long remain the political capital of Islam?

STEPHEN VAN R. TROWBRIDGE.

NOTE.

[We have received the following spontaneous communication from the reviewer of **Spiro's Arabic Colloquial Grammar**, published by Luzac & Co., and reviewed in our last issue.—Ed.]

"On reading through my review I feel that while adhering to the criticisms I thought right to offer, I said disproportionately little about the merits of this book. These were indicated but not emphasised, and I should like again to call attention to the admirable conciseness and accuracy of the grammatical part. This alone makes the book probably the most useful of the smaller grammars of the Egyptian colloquial published as yet. The exercises well illustrate the grammatical rules, even if, in my opinion, they might have been more racy. I still desiderate the reconsideration of many of the spellings, in cases which show clearly that it was not the sound of the colloquial so much as the form of the classical that the writer had in mind. That Professor Spiro is a trustworthy guide in matters colloquial it would be an impertinence to emphasise, which fact does not forbid nor invalidate criticisms, the sole object of which are to suggest improvements in a book which the public needs and which the public will rightly buy.

"There was a series of typographical errors in my review which I regret: in all the Arabic words printed with a long mark over certain vowels, the long mark is a printer's error, and instead the vowel should be in italics."

SURVEY OF RECENT PERIODICALS

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1. GENERAL.

Inhalt des I. Jahrgangs der 'Mir Islama,' Petersburg, 1913. Von M. HARTMANN. *Die Welt des Islam.* Berlin. 1913. P. 132.

Bibliographie der russischen Muhammedaner-Literatur. *Die Welt des Islam.* 1913. P. 161.

The Balkan War and Christian Work among Moslems. HOWARD S. BLISS. *International Review of Missions.* October, 1913.

The Future of Asia Minor. By the late Prof. ARMINIUS VAMBERY. *Asiatic Quarterly Review.* October, 1913. Works out the idea that "the Turk constitutes the only national element in the Near East capable of ruling and leading hordes . . . It is in the interest of humanity and of the peace of the world that the power of the Ottoman State in Asia Minor should consolidate itself."

The Hope of Moslem Progress. By MARMADUKE PICKTHALL. *Nineteenth Century.* September, 1913. Shows there is real hope for progress in Turkey if she may but have ten or twenty-five years' peace and if her ruling class will study and promote her welfare by taking personal interest in her provinces instead of travelling in West Europe so much.

Staat de Islam voor een Keerpunt? (Has Islam reached a turning point?). MISSIONS DIREKTOR SCHRÖDER. *Orgaan der Nederl, Zendingsvereeniging.* 1913. No. 6.

Is de Kracht van den Islam gebroken? (Is the power of Islam broken?) *De Mazedonier.* XVII. 9.

Islam from Within. By Rev. S. M. ZWEMER, D.D. *Men and Missions.* New York, September, 1913. Quotations from educated Moslem sources to show that Islam is to-day "not conscious of its strength but of its weakness and everywhere bemoaning a day of opportunity that is lost."

The True Failure of the Turk. By G. K. CHESTERTON. *The British Review.* September, 1913. A sketch of the Imperialism of the Turk, who although "he wanted all his subject peoples to belong to him altogether, had not the slightest aspiration to belong to them at all," and so has remained an alien everywhere.

Esquisses Marocaines: Paysages et Religion. Par CLAUDE BORINGE. *Revue des deux Mondes.* September 1st, 1913.

Scènes de la Pacification Marocaine. (1) Au Pays des Dissidens. (2) Une Colonie de Pacification. Par PIERRE KHORAT. *Revue des Deux Mondes.* October 1st—November 1st, 1913.

Montenegro and the Eastern Question. *The Church Quarterly Review.* London, July, 1913. An account of the historical development of the Montenegrin people, emphasising the courage with which they resisted the Turkish domination for 400 years.

Arabische Vogelnamen von Palästina und Syrien. Von Prof. G. Dalman. *Zeitschrift des Deut. Palästina-Vereins.* Vol. XXXVI. P. 165ff.

2. SOURCES OF ISLAM IN ARABIA.

3. HISTORY OF ISLAM UP TILL RECENT TIMES.

Der falsche Prophet vor den Toren von Kirinda. *Nachrichten aus der Ostafrikanischen Mission.* June, 1913. Concerning the advance of Islam in Ruanda, German East Africa.

Die Aulad-'Ali-Beduinen der libyschen Wüste. *Der Islam.* 1913. P. 355.

Der Islam in West and Central Sudan. W. Westermann. *Die Welt des Islams.* Berlin, 1913. Vol. I. P. 85.

Die Kulturträger der maurischen Staaten. K. E. Schabinger. *Die Welt des Islam.* Berlin, 1913. Vol. I. P. 109.

Mitteilungen über Syrien, Ægypten, Marokko und Türkei. Martin Hartmann. *Die Welt des Islam.* Berlin, 1913. Vol. I. P. 127.

The Alevi Turks of Asia Minor. By Rev. G. E. White, D.D. *Contemporary Review.* November, 1913. Description of the Alevis, sectaries from the orthodox or Sunnite faith of Islam, found in large numbers among the Kurds, and to a certain extent among the Turks of Asia Minor. "Affiliated in feeling with the Persians on the East, and with a considerable section of the Albanians in the West, as well as with the Nusariye in Syria and scattered communities elsewhere." The leaders of the sect are the Bek Tash dervishes with their centre near Kir Shehr between Angora and Cæsarea. A visit to their tekye in 1912 is described. Some account of their relations with Christians which are friendly and "probably due to lingering memories of the times before the Turkish invasion."

4. KORAN, TRADITIONS, etc.

5. RELIGIOUS AND SOCIAL LIFE OF ISLAM.

Animismus und Dämonenglaube im Untergrunde des jüdischen und islamischen rituellen Gebets. *Der Islam.* Vol. IV. P. 219.

Sarikat Islam. Some details of this remarkable movement in Java embracing some 380,000 members and its latest congress at which 30,000 were present. *Van het Zendingsveld Orgaan der Salatiga-zending,* 1913, No. 10; *Orgaan der Nederl. Zendingsvereeniging,* 1913, Nos. 7, 8, 11; *De Mazedonier,* 1913, XVII., 6, 8.

Der Kalender der palästinensischen Fellahen. Dr. T. Cana'an. *Zeitschrift des Deut. Palästina-Vereins.* Vol. XXXVI., P. 266ff. Study of the Palestinian agricultural labourer's calendar, showing the influence of the Greek Church calendar with its fixed festivals as contrasted with the movable feasts of Islam.

Bilder und Skizzen aus der Bauzeit. Missionar Enderlin. *Sudan-Pionier.* 1913. No. 5-11. Description of the life of the lower classes in Egypt.

Reise nach der Türkei. Dr. Lepsius. *Der Christliche Orient.* Berlin. 1913. Nos. 7-9.

In Schools and Zenanas at Calcutta. *India's Women and China's Daughters.* London, September, 1913. Symposium showing the growing movement among Moslems for the education of girls and the increasing readiness of Government to promote it.

Über Scheidung u. Wiedervereinigung muhammedanischer Ehegatten. Von Dschirjus J. Churi in Bir Salem. *Zeitschrift des Deut. Paläslina-Vereins.* Vol. XXXVI. P. 130ff. Description of Moslem law of divorce and re-marriage with special reference to the Beduins of S.-W. Palestine.

The Heart of the Mohammedan Woman. By Mrs. B. W. Labaree. *Missionary Review of the World.* New York, August, 1913. The moral and spiritual need of the Mohammedan woman for Christianity.

Frauen und Mädchen in Ægypten. Eliz. Francke. *Missions pädagogische Blätter.* I. 44.

Literature for Moslem Boys. *Blessed be Egypt.* London, October, 1913. An appeal for attention to this subject.

The Call of Moslem Children. By Bishop Joseph C. Hartzell, D.D., and Rev. S. M. Zwemer, D.D. The Report of the World's Sunday School Commission on Moslem Lands presented at Zürich, June, 1913. *The Missionary Review of the World,* New York, October, 1913; also *Blessed be Egypt,* London, October, 1913.

Mussalman Education in Kashmir. *United India and Native States.* October 25th, 1913. Account of an interview between a deputation of the All-India Mohammedan Educational Conference and H.H. the Maharajah of Kashmir, with a view to urging the promotion of education among his Mohammedan subjects.

The Heart of Asia: Chinese Turkestan. L. E. Högberg. *Dawn in Central Asia.* London, November, 1913. Account of Mohammedan education in Chinese Turkestan in the 'mektale' and 'medressa' (corresponding to the Western 'public school' and 'high school').

7. HISTORY OF MOHAMMEDAN MISSIONS.

Africa's Choice: Islam or Christ. Rev. G. T. Manley. *Church Missionary Review.* October, 1913. Historical sketch of the advance of Islam in Africa with a special appeal for stronger Christian effort in the C.M.S. field of Nigeria.

The Advance of Islam in Africa. By Rev. A. W. Smith. *Church Missionary Review,* November, 1913. Shows that Islam appeals to the African as the most accommodating of religions, "and makes earnest demand for cultivating native evangelism." Africa has been widely and successfully Islamized by Africans. "Now or never let the Christian Church arise and do her very utmost to train Africans to do that work which white men can never hope to do alone."

Islam und Islam-Mission. Lic. Witte. *Zeitschrift für Missionskunde und Religionswissenschaft.* Berlin, 1913. No. 5.

The Gospel with a Stereopticon in Turkey. By Rev. H. H. Riggs, Harput, Turkey. *Missionary Review of the World.* New York, November, 1913.

Who gave Himself. Rev. G. F. Fisher. *The Gospel Message.* Kansas City. July-August, 1913. Description of changed conditions for evangelistic work in *Morocco* since the French occupation.

Das Schulwesen Palästinas. Lic. P. Otto Seitz. *Missions pedagogische Blätter.* Vol. I. P. 54, 65.

Islam en de Christlyke Zending of Java. (Islam and Christian Missions in Java). *Maandbericht van het Nederl. Zendelinggenootschap.* 1913. No. 11.

Aus der Arbeit im mohammedanischen Süden. *Berichte der Rhein. Missions Gesellschaft.* October, 1913. Incidents showing the intermingling of Islam and Animism in Southern Sumatra.

China's Moslem Millions, i., ii. F. H. Rhodes. *India's Women and China's Daughters.* London, October-November, 1913. Sketch of present conditions among the Moslems of the various provinces of China.

8. THEOLOGICAL AND APOLOGETICAL.

The One God and Islam is the Religion of all men. By Dr. A. Geo. Baker. *The Review of Religions.* August, 1913. Qadian, Punjab. Reprint of a pan-Moslem lecture delivered before the Cooper Literary Institute, Philadelphia, March 4th, 1913.

The Struggle for Existence. *Central Africa.* London, September, 1913. An appeal to Moslems to beware especially of Christian literature. Translated by Canon Dale from *An-Najah,* an Arabic journal published weekly in Zanzibar.

Islam versus Christianity. A review from the Moslem standpoint of Dr. Herrick's *Christian and Muhammadan,* by Qazi Abdul Hague. *The Review of Religions.* Qadian, September, 1913.

The Muslim Formula of Faith. By A. H. Ahmadi. *The Review of Religions.* Qadian, September, 1913. A brief consideration of the question of deity as ascribed to Jesus but not to Mohammed.

Which is the Religion of Compromise, Islam or Christianity? By Mirza Bashir-ud-Din Mahmud Ahmad. *The Review of Religions.* July, 1913, Qadian, Punjab. A reply translated from Urdu to Mr. W. A. Shedd's article on "The Influence of a Mohammedan Environment on the Missionary," in The Moslem World, January, 1913.

A Mighty Prophecy and the Balkan War. *The Review of Religions,* August, 1913, Qadian, Punjab. An appeal to Turks and Arabs to be loyal to Islam on the strength of sundry prophecies of Mirza Gulam Ahmad of Qadian, which it is claimed have been fulfilled since 1904 in the course of political events in Turkey, India, and elsewhere.

A Twice-born Turk. Parts I., II. Reminiscences of a converted Moslem Sheikh, translated by A. T. Upson. *The Missionary Review of the World.* New York, October-November, 1913.

A Form of Prayer for the Admission of a sometime Mohammedan as a Catechumen of the Church. Rev. W. H. T. Gairdner. *Church Missionary Review.* October, 1913.

Der Islam: Betrachtung über den Islam als Missionsobjekt. *De Mazedonier.* 1913. XVII. 7.

Het wapen tegen den Islam. (Our weapons against Islam). *De Mazedonier.* 1913. XVII. 10.

Polemik des Islam gegenüber em Christentum. P. Gottfried Simon. *Allgemeine Missions-Zeitschrift.* 1913. P. 385.

The Teaching of the Qur'an. Part IV. Sin. Rev. W. R. W. Gardner. *The Indian Interpreter.* October, 1913.

The Vital Forces of Islam. (Part VII.) Duncan B. Macdonald. *The International Review of Missions.* October, 1913.

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EDITORIAL NOTES

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Errata. In the October number, and consequently in the index for the year 1913, the name of C. Stanley G. Mylrea, M.D., was inadvertently confused with that of his brother, Rev. C. G. Mylrea, of India. The article was written by Dr. Mylrea, of the Arabian Mission.

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CONCERNING THE CIRCULATION OF THE MOSLEM WORLD

The editors of this review earnestly desire to increase the list of subscribers, and will greatly appreciate a word of commendation spoken for the quarterly by those who receive it; and will send a sample copy to any address furnished us by our readers.

The Moslem World

VOL. IV APRIL, 1914 No. 2

EDITORIAL

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THE EVANGELIZATION OF THE MOSLEM WORLD IN THIS GENERATION

THE seventh International Convention of the Student Volunteer Movement was held at Kansas City, Missouri, December 31st, 1913, to January 4th, 1914. In his report to that wonderful gathering of North American students, remarkable both in its numbers and its spiritual power, Dr. John R. Mott declared: "There is need of placing stronger emphasis than ever upon the Watchword of the movement—The Evangelization of the World in this Generation. If such a Watchword has been appropriate in the past, what shall we not say of its aptness and timeliness for the present day? The present is a time of unprecedented opportunity. Never has there been a time when simultaneously in so many parts of the world the doors were so wide open as now. It is a time of unprecedented danger. Above all, it is a time of unprecedented urgency owing to the fact that so many nations are in a plastic and changing condition, owing to the growing spirit of nationalism and racial patriotism, owing to the rapid spread of the corrupt influences of our so-called Western civilization, owing to the dangerous tendencies in connection with the non-Christian religions, owing to the recent unparalleled triumphs of Christianity and the rising tide of spiritual success on every hand, and owing to the possibility of entering into the marvellous heritage prepared by the recent period of thorough preparation."

Every sentence of this striking appeal applies also and with special cogency to present-day conditions in the world of Islam. The unity and urgency of

the task have been recognized at church councils and missionary gatherings. The impact of Western civilization through commerce, literature, and Western governments has utterly disintegrated old social standards, practices, and ideals among educated Moslems, and is compelling them to readjust their faith in the Koran, or abandon it. The advocates of the New Islam in India, Turkey, Persia, and Egypt, are the allies, and not the enemies, of Christianity in the realm of ethical reform and higher social ideals; and we welcome their co-operation in this realm. The veil and polygamy are doomed as well as slavery.

There is also a new attitude towards Christianity and the Bible nearly everywhere. Instead of arrogance and fanaticism, there is an entire willingness to hear and investigate. In some centres of the Moslem world, the New Testament is to-day the best-selling book. Public baptisms are no longer rare; once they were at the risk of life.

This number of our Quarterly contains startling evidence of unprecedented opportunities for evangelism and of movements towards Christianity. It is the fulness of time to expect great things from God and to attempt great things for Him. We face the whole task. We know the whole need. We see all doors nailed open or opening before us.

Well may we ask with Dr. Mott, "Why has God made the (Moslem) world known and accessible to-day as never before? Why has He provided such extensive and well-equipped missionary agencies at the home base and on the foreign field in our day? Why has He at this particular time placed such boundless resources at the disposal of the Church? Can we question, in view of the character of God and the present-day facts of the world, that it is His will that the whole field be occupied and evangelized in our day, and that, however great and difficult the undertaking, there are resources in our Lord Jesus Christ and latent in His followers available and sufficient to enable us to carry out that will."

The Evangelization of the Moslem world in this Generation—shall it not be our Watchword and our prayer-programme?

S. M. Zwemer.

ALBANIA, THE KEY TO THE MOSLEM WORLD

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To assert that Albania is the key to the Mohammedan world sounds like a bold assumption, that will call for a strong support of argument and fact to justify. It is my purpose in this article to attempt a justification of that claim.

My first point is the present movement of Mohammedan Albanians towards Christianity. It has not as yet taken on such outward form that the numbers can be counted and statistics given. It is seen, however, by a nation-wide cleavage from the Turkish government and a strong feeling of resentment, of bitterness and revolt against a *régime* whose four hundred and fifty years in the land has reduced the nation to the brink of ruin and disaster.

During this occupation of the land by the Turk, the population has been reduced by probably half. This has been accomplished by persecutions and forcible conversions which have driven threequarters of a million Albanians into other countries; by carrying off thousands of Albanian women and girls to stock the harems of the Empire, from the Sultan's down to that of the common soldier; and by drafting thousands of young Albanians for the army and sending them to the plague spots of the east from which not one in a hundred ever returns.

These processes have reduced cities to towns, towns to villages, and villages by the hundreds have been abandoned and left without inhabitant. Thousands of acres of fertile land, once under cultivation, have reverted to swamp and wilderness, breeding malaria for the populations which remain in the land. Reduced to extremes of poverty, the people, especially women and

children, have been the easy victims of disease and death. The mortality of infants and young children is undoubtedly above fifty per cent.

Hence the nation is united in feeling that Turkish rule in Albania has been an unspeakable curse, and it is impossible for the leaders, the thinking men, to dissociate Mohammedanism from that rule and a consequent share in the responsibility. The Sultan has been the spiritual head as well as the temporal ruler of the nation. All the reins of power have been in the hands of the government. These last years the governing party, the Young Turks, have been openly and pronouncedly swayed by religious motives, viz. : the Ottomanization of the empire—the sinking and merging of all nationalities into one Mohammedan whole. Hence the nation's leaders say that the reason for the nation's oppression is a religious reason which, if they submit to for the sake of the faith, will mean national suicide and death.

Hence they declare boldly that Mohammedanism has been a curse to the nation, and always will be so long as it has a foothold in the land. Again, these leaders, scores of them, educators, hodjas, business men, are saying to each other and to me, " The religion of our forefathers was Christian. What shame, or disgrace, is it for us to return to that faith ? Then our nation was prosperous and happy, to-day we are starving for bread." They say, moreover, that Mohammedanism was forced upon the nation by the Turks who are Asiatics, while they themselves are Europeans ; it has never been indigenous to the land, never adapted itself to their conditions of life ; instead of having been a stay and support and inspiration, it has only been an additional burden, " Let us throw it off with the Turkish yoke, of which it is a part." Then these men are unanimous in their declaration for the Protestant Faith as the type of Christianity to which they wish to attach themselves. Many things unite to make the older churches, the Greek and Catholic, an impossible refuge. They revolt at the empty forms and ceremonies, the kissing of pictures, the bowing before ikons and images and crosses, as mere idolatry

They believe that there should be no go-between in the approach of a soul to its God. In these things they are at one with us. Another powerful reason is found in the fact that in Albania both the Greek and Catholic churches have been associated with powerful political propagandas, the one on the part of Greece, Servia and Bulgaria, the other of Austria and Italy. They have believed that, controlled by these nations, these faiths have been only the cloaks behind which the enemies of the nation have been at work to destroy its life. Hence to join with them would bring little or no improvement to their present state. Then during these recent wars the last vestige of standing and regard which the Greek church may have had in Albania has been forfeited by the unspeakable barbarities which have been inflicted on the nation by Servian, Montenegrin and Greek armies in the name of the cross. Beyond and above all this is a real, positive desire to accept the Protestant Faith for what they believe it, in its great outstanding truths, to be. During these years of oppression and bondage, the eyes of the nation have looked longingly to the great Protestant nations of Great Britain and America, with their civil and religious liberty, their moral worth, their public spirit, their interest in all that makes for national greatness, their world-wide enterprises for humanity's betterment and uplift, and they have said to themselves: "There is none like that; give it me." Consequently from the commencement of our mission, we have had the moral support and sympathy of the nation. They have treated us as confidential friends and helpers, brothers in a common task. Forbidden to hold public services by Turkish officials, we have opened our home, and Sunday after Sunday these Mohammedans would attend and join devoutly in our worship, knowing all the time that they would suffer for it. As a matter of fact, many were punished with imprisonment and beating for no other crime than that they were our friends. Now that Albania becomes a free state under the protection of the Great Powers, the preference of the nation for the Protestant Faith is being openly and boldly expressed. First in a demand which they made upon the Ambas-

sadors' Conference that they be given a Protestant Prince as ruler, which demand has been granted in the recent appointment of the Prince of Wied to the throne. Then in an appeal, so widespread and inclusive as to be fairly national, which was made to me during a recent trip which I made through the country. They said to me, "We are as sheep without a shepherd, and the wolves are all about us seeking our lives. Unless you can save us we are lost. You represent the great nations of Great Britain and America, which alone have no selfish interest here. We want you to shepherd us and our children. Give us teachers, show us the right way, and we will walk in it. Take our girls who are to become the mothers of the nation, teach them your ideals of motherhood. Take our boys who are to become the future leaders of the nation, teach them how to make the nation great and good and strong, to rise out of the awful misery and darkness and woe into which we have been plunged. If you will do this, we can hope that in twenty years, or more, we may become a truly Protestant nation." They said to me, "We have empty school buildings once occupied by Turkish schools, they will never be used as such again. Will you bring teachers and open schools there for our children? We will place them in your charge, and you shall have them to train as your own." I have been officially commissioned to go to Great Britain and America and voice this appeal from the Albanian nation.

Such is the opportunity before us to-day. Suppose we are able to avail ourselves of it, to set the agencies at work throughout the nation, that will evangelize it in the next twenty-five years. With Divine favour and help that does not seem an impossible task. For the human agencies, I believe a hundred thousand dollars for equipment and fifteen thousand dollars a year for current expenses, would provide the necessary machinery for the task. What in such a case would be the effect on the Mohammedan world? How will it furnish the key? In the first place, it opens a breach in the wall of Mohammedanism as wide as a nation. There are probably a million and a half Mohammedan Albanians. These people know the faith, in part the language, the weakness

and strength of the religion. Then they are a dominant, masterful people. I am told that throughout the Turkish empire, where men are making good as governors, judges, civil administraters, in the majority of cases they are Albanians. The Albanians are a people inured to hardship, schooled in poverty and danger and death—these have been their daily companions. They fear no foe, they are unspoiled by the " upholstered life." They have the courage to go anywhere that duty calls. As the Children of Israel were trained and disciplined in Egypt and the wilderness to become the moral teachers and guides of the ages, so God has had this people under the same rigorous discipline, and, as I believe, for the same divine purpose, to lead a conquest against the last unyielding fortress that opposes the world-wide dominion of our Lord. Once charge this race with the spirit of Jesus Christ, who " loved not His life even unto death," and a weapon will be formed against which no stronghold will be able to stand. For the bringing of this people to Christ, the nations to whom they have so earnestly appealed, Great Britain and America, stand charged before God. At present two missionaries and two native workers, employed by the American Board, constitute the entire force in the field. This force should be greatly increased at once and a sufficient equipment provided for a nation-wide evangel. I appeal to all who love their Lord to help " buy up this opportunity " of bringing a nation to His feet. " The King's business requireth haste." Powerful forces are at work to thwart the Lord's design, and delay may be fatal to the cause. When Paul heard the call and saw the vision, Luke tells us, " Immediately we endeavoured to go." For such a response to this present vision and call, the Master waits.

C. Telford Erickson.

"THE DEAD WEIGHT OF ISLAM" IN THE WESTERN AND EASTERN SUDAN

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In 1872, the great explorer and missionary hero, David Livingstone, wrote of the Eastern Sudan, "If Baker's expedition should succeed in annexing the valley of the Nile to Egypt, the question arises, Would not the miserable condition of the natives, when subjected to all the atrocities of the White Nile slave traders, be worse under Egyptian dominion? The villages would be farmed out to tax collectors, the women, children, and boys carried off into slavery, and the free thought and feeling of the population placed under the dead weight of Islam."

Little did even he anticipate the extent of two developments so quickly to follow; one, the rapid progress of Islam across the belt of the dark Continent known as the Sudan; and the other, that within the closing years of the nineteenth century England should undertake the government of the Eastern Sudan from Egypt to the Lakes, including all the lands of the Nile, besides the two great kingdoms of Darfur and Kordofan, and the populous Western Sudanese realms of Nupe, Bornu, and Gando, alone as large as England itself, and Sokoto which includes the seven States of Hausaland—the whole Nigerian territories. Nor did he expect that in the same decade France would assume the government of the Western Sudan beyond the spheres just mentioned, and rule from Cape Verde and the Atlantic across to Timbuktu, on to Lake Chad, and over three great lands on the East of the Lake—Kanem, Bagirmi, and Wadai—and that also within the same decade Germany would take the Kameruns and Adamawa, reaching from the Gulf of Guinea also to Lake Chad.

The first movement was indeed hastened, and to a large extent made possible by the latter development. For centuries the fiercest warriors of the Crescent were held back, and prevented from occupying the southern districts, partly by the nature of the country, but principally by the virility and fighting qualities of the pagan nations inhabiting those districts. These nations, assisted by the mountainous character of their own country, were able to maintain a warfare that the warriors of the deserts and the plains could not wage successfully.

After the establishment of European control throughout the lands of the Niger and the Nile, new forces came into play; forces that, unfortunately for the Christian church, have facilitated the advance of Islam as a propaganda. The Pax Britannica in British territories put a stop to native warfare, and compelled the tribes to submit to the peaceful penetration of the emissaries of Mohammed under the guise of traders and government servants. A similar state of affairs is, to a large extent, taking place in French and German territory.

Notwithstanding a century's work, the Christian Church on the West Coast of Africa had, up to recent years, only touched the fringe of the Continent. Although the West Coast had been effectively reached, the Hinterland remained open to the unimpeded advance of Islam, till at the present day old-established centres like Sierra Leone and the Gold Coast, and even the Lagos districts, are being over-run by Islam.

In Senegambia, we are told, there is a discouraging outlook for Christianity, and even the French Roman Catholic Missions are waning. The Mohammedans, on the contrary, are very aggressive. The Rev. J. A. Mesnard, of the British and Foreign Bible Society, says:—

"For one Moslem converted to Roman Catholicism, the followers of the Prophet boast of fifty Moslem adherents, who were once the children of the Church. The little island of Goree—the entrepôt of French commerce on the coast of Senegambia—was a few years ago a stronghold of the Roman Church. The greater part of the shops are now managed by Mohammedans. There is a touch of guileful romance in the story of the establishment of Islam in Goree. The first Mohammedan missionary who entered the place concealed his faith for some

time until he married there, and then obliged his wife to forsake her Christianity. In this way the wedge of Islam was inserted. Now Moslems are so numerous in Goree that I sold more than a score of copies of Arabic Scriptures in the Island.

" The French Evangelicals maintain a solitary mission station at St. Louis, the capital of Senegambia, but their work is limited to that town and its neighbourhood. Even in towns where Roman Missions have been at work for centuries, there is a general, and usually ill-grounded, hatred of the Roman Catholic Church. A Roman missionary said to me, with bitterness, ' We leave the Mohammedans aside,' as if he despised them. When, however, Christians do not attempt to convert Moslems, these are not slow to convert Christians. In Senegambia and in part of the Sudan I have sold more than 1,800 copies of the Scriptures to Mohammedans.

" When I first visited Medine, a holy town for Mohammedans in the Western Sudan, I offered my books to a Jolof trader. He bought a copy of St. John. I tried to impress upon him that he ought also to buy another Gospel, St. Matthew or St. Luke, if he wanted thoroughly to understand his copy of St. John. I argued a good deal with this man, but without success. Finally he admitted with a triumphant smile, ' I possess the *Injil* of Matthew and of Luke. My son bought them from you at St. Louis. So now I want the Injil of John only.' A poor heathen belonging to the Sierra Leone tribe said to me, ' The only book for us heathen Sereres is the gin-bottle, but there is a Mohammedan missionary in our village. Your books are cheap. I will buy a copy and present it to him.' "

In a little over 100 years Mohammedanism has spread all over the Protectorate of Sierra Leone, and is advancing rapidly. Fifty years ago there were less than 3,000 Mohammedans in the colony: to-day, there are 10,000 in Freetown alone.

It is brought out in the report on the Sierra Leone census that the Creoles, or descendents of liberated Africans, who were brought into the colony under the Slave Trade Abolition Acts, are decreasing seriously in numbers. The explanation appears to be that more vigorous races, at any rate for the purpose of agricultural labour, are coming into the colony, which is a comparatively small area, from the protectorate, and displacing the older inhabitants. One effect of the change has been to stop the strides made by Christianity; the Christian denominations show declines, while Mohammedanism has greatly increased.

In Liberia, notwithstanding the presence of quite a number of small Missionary Societies, and with possibly

limited membership, Christianity has made very little progress, but Islam is gradually absorbing the hinterland. On the Gold Coast similar conditions exist, though perhaps to a lesser extent, owing to the stronger hold of the earlier Missionary Societies, not only in the coast towns but in Ashanti and districts beyond. The situation, however, demands serious attention; the Moslem traders already overflow the coast regions.

Special investigations were made in a recent expedition by Rev. Mr. Griffiths, of the W.M.S., with a view to the extension of missionary effort in the unoccupied territories. The forward movement has resulted in the opening of two stations 400 miles inland.

In the French districts of the Ivory Coast and Western Sudan, Islam has no competitor, and if Christian Missions are not soon established there will soon be few pagan tribes left to evangelize.

For centuries Islam has been dominant in the upper bend of the Niger, and across the fertile tracks south of the Sahara, as far as the Nile.

In Southern Nigeria, for many years, Christian Missions had no competitor in Islam, the barriers to missionary effort being the climate, and the degrading superstitions of the natives in the forest regions. This has now passed, and Moslem activities are evident in nearly all districts.

In the cluster of townships forming the important town of Ibadan, in Southern Nigeria, there is a Mohammedan Young Men's Society, the members of which wear a distinctive dress, and are keenly on the look-out for recruits. Around Emii, in the Niger district, Moslem traders are to be found in almost every village.

In the Jebu country, when Christian work was first started, there were no Mohammedans at all; but now they number thousands. The Muezzin can be heard in practically every little village; while in the town of Ijebu Ode itself there is a Mosque in almost every street.

Little but the outward form of Islam is adopted in pagan Africa: the people who embrace it are not expected to give up their charms, and they are still permitted to take part in heathen rites and customs.

About two years ago I passed through Lagos, and saw the progress that was being made with the erection of a large central mosque, which has now been completed at a cost of more than £12,000. I was told that it had been largely erected with "gin-money," notwithstanding the supposed temperance principles of Islam. The headmaster of the government school for Mohammedans delivered a remarkable address on the occasion of its opening, in the course of which he expressed his gratitude for the assistance Islam and Moslems had received from the Government by the establishment of the school over which he presided, and in various other ways. He referred to the beginnings of Islam at Lagos as follows:—

"At the latter part of the eighteenth century, about the time of King Oshilokun, the fate of Islam was indeed hard. The unfortunate Hausa bondsmen who, in their tearful journey in slavery to this place, had brought with them the seeds of Islam, found here but barren soil, and everywhere they turned their lot was hard. To avoid a grievous fate they were obliged to hide their heads and say their prayers in the strictest privacy—alone in secluded chambers, and often in dreary attics. As time passed by, in spite of persecution, the worshippers of the true God increased in numbers.

"The British Government was the star in the heavens which guided Islam to the shores of liberty. With the safety of life and property conferred by British protection, peace reigned, industries flourished, and adherents of Islamic faith increased in numbers by thousands and thousands with miraculous rapidity. The chief mosque then in existence soon became inconvenient, and the need for a more spacious central or cathedral mosque in the centre of the town was keenly felt.

"About the year 1864 a Crown grant was given us for the site on which this mosque now stands, then about three-fourths of the present size, and a mosque of mud wall and thatched roof was erected thereon.

"The fact that our religion sprang up under such unpropitious circumstances, with no organised mission or endowment, whose adherents enjoyed little or no prestige, and can boast to-day of adherents forty-nine per cent. of the whole population, or twenty per cent. greater in number than the Christian faith, and twenty-seven per cent. than Paganism, is quite sufficient to convince us that Almighty God is Lord of all religions, and is a lover of righteousness more than ceremonial forms."

Definite evidence of the spread of Islam is given by the census returns. The figures relate to the Lagos municipal area only, *i.e.*—Lagos and Ebute Metta.

CENSUS RETURNS—1891, 1901, 1911.

Year.	*Christians.*	*Mohammedans.*	*Pagans.*	*Totals.*
1891	8,996	14,295	9,217	32,508
1901	10,636	22,080	9,131	41,847
1911	21,155	36,018	16,593	73,766

PROPORTION TO POPULATION.

1891	28 p.c.	44 p.c.	28 p.c.
1901	25½ p.c.	52½ p.c.	22 p.c.
1911	29 p.c.	49 p.c.	22 p.c.

It is manifest that the increase in population is largely due to immigration. This is very evident from the returns relating to the pagan population, which has risen from 9,131 in 1901 to 16,593 in 1911. It is not possible, therefore, to discover to what extent the increase in the number of Christians and Mohammedans is due to conversion. It is satisfactory to note, however, that whilst the Mohammedans have increased from 22,080 to 36,018 in the last decade, the percentage to population has dropped from 52½ per cent. to 49 per cent. On the other hand, the Christians have increased from 10,636 to 21,155, whilst the percentage has risen from 25½ per cent. to 29 per cent. In the Yoruba District, with a population of about 2,000,000, the Christian adherents returned last year numbered 38,000, and there are indications of a widespread revival. It would seem Christianity is making the more rapid progress, but there is much danger in places where missionary effort is not well established of Islam taking the lead. Heathenism is doomed. In many villages the Church, in others the Mosque, is taking the place of the idol groves. Archdeacon Melville Jones says: "In the next decade or two the question will be settled whether the Cross or the Crescent, Christ or Mahommed, is to be in possession of this country. If the Christian Church is only sufficiently alive, she will win the spoils for her Master—if not, Islam will take the lead." "Give us sufficient missionaries, help us to train sufficient teachers, and we may be able to seize the opportunity that a strong and living Church may be the outcome of the present moment."

In Calabar and the districts east of the Niger, the forerunners of Islam seem just to be making their appear-

ance. Owing to the settled state of the country they are beginning to pass from the Northern Hausa States to the coast regions along the old trade routes, where a few years ago there was no evidence of their presence. Now many towns contain the mud and grass hut that represents a Mosque.

The existing railway from Lagos to Kano appears to be a ready means for their access to the coast, and it is feared the new railway that is being commenced from Port Harcourt to join this in the Bauchi highlands will give similar facilities.

In Northern Nigeria, the southern provinces are only just being reached by Islam, although the Northern have for generations been subject to its power. Throughout this Protectorate new roads, and bridges over rivers, are taking the place of the old native tracks winding in and out amongst the trees. The old towns that were protected by strong mud walls are giving place to new villages, open to all comers. Under British rule, law is replacing lawlessness. But along the new wide roads comes the Moslem trader, protected by British justice, stopping to pray in the villages, selling his charms, influencing chiefs, securing the erection of a grass hut that he styles a mosque, and throwing the glamour of his mingled religion and superstition over the submissive minds of the pagans. The extent of the territory that is falling a ready victim may be judged from the following: Northern Nigeria is 255,000 square miles in extent, and is divided into thirteen provinces. Of these provinces, Sokoto, the most considerable in point of area, is nearly as large as Scotland and Wales; Bornu is the size of Ireland; Kano is almost as large as Scotland; Kontagora-Borgu is slightly larger than, and Bauchi and Muri the size of, Greece; the Niger province is as large as Servia; Yola is as large as Denmark; and Nassarawa exceeds the area of Switzerland.

It is said in Southern Nigeria that the pioneer missionary in his advance into unoccupied territory, finds the evidence of so-called civilisation ahead of him in the shape of gin-bottles. The Christian missionary in Northern Nigeria has not the same enemy to meet, but

possibly a more subtle one in the Moslem trader. When passing through that country recently I was particularly struck with the rapid strides of Islam, and the consequent increase of difficulties to Christian missionaries. I also saw the readiness of the pagan chiefs to welcome the Christian teacher if he came in time. I passed through fever-stricken Dampar, a town on the Benué, originally occupied, but temporarily closed owing to the invaliding home of those who had commenced the work there. In the afternoon of the day of our arrival, the chief came with his elders to pay his compliments to the white men. Sitting on the ruined verandah of the missionary's old home, he talked of the days when the white missionary was living in Dampar, and told how grieved they were that he and his wife had been compelled to leave. The old chief asked when another white missionary was coming and said how he and his people longed for one. Who was to teach them of the way of GOD, if the missionary did not come ? Could not one be spared them ? Sadly we had to admit that there was no immediate hope, explaining that because the missionaries were so few in number, they had to go to the more healthy places first. How one's heart ached as the sad admission had to be made. The old man sat on. Again and again he returned to the one topic that was so evidently on his heart. In the gathering dusk we still sat on and talked, the chief in a deck chair and his people around him on the verandah floor. The sun was setting in a golden glow. Again the chief asked for teachers ; again we had to tell him there were none available. The sun set. He arose and bade farewell, passing out into the darkness followed by his people. As he and his elders disappeared in the gloom an inexpressible sadness came over the travellers. Here was a man, apparently so earnest and eager on behalf of his people, going out into a great spiritual darkness, not wilfully, as, alas ! so many at home in Christian England do, but going out for lack of a Christian teacher.

Dampar is isolated by a waterless (in the dry season), uninhabited bush of about fifty miles from the great Mohammedan city of Wasè. As we emerged from this

forest and approached the Mohammedan centre, we realised the contrast in the attitude of the people. The eagerness of the pagan to welcome the white men was in striking contrast to the formality and apparent suspicion of the Mohammedan. That bush at present is the barrier between the pagan town and Islam, but how long will it remain so ?

A few days later when passing through the Murchison Mountains, in whose wild recesses so many virile pagan tribes still exist, as they have done for centuries, untouched by Islam, we saw their hatred to the Moslem, their old time persecutors and slave-raiders. This was strongly indicated when arriving one evening at dusk on the banks of a river that we were unable to cross. It was a wet night, and the cold of these higher regions was trying to our carriers—Hausas from the plain districts. They thought they would take shelter for the night in a village a short distance back. When they reached that village the men, practically devoid of clothing, but each carrying a double-edged knife nearly two feet long, met them. The welcome these Hausas received was not according to expectation. In a body these villagers came out with their drawn knives and chased them away. It was a token of the old bitterness between the pagan and the Moslem. In this connection, the following incident with regard to the penetration of pagan states by Mohammedans is given by Dr. Barkley McCullough, Superintendent of the Freed Slaves' Home, Rumasha—(Sudan United Mission) :—

" These Bassa people around us have not yet been Islamised, and not only so, they are bitterly opposed to the Mohammedans coming into their country. A short time ago rumours reached us here that disturbances were occurring on the other side ; and these were confirmed later by the noise of guns, and by a number of fugitives crossing the river, and passing through our compound. In conversation with a Bassa who had come from the other side for medical treatment, we learned that some Hausa traders had been robbed, and one or two murdered. He further informed us that they had been given the choice by the Government of surrendering the murderers and the stolen property, or of going to war, and that they had chosen the former alternative. The people were bitterly opposed to paying their taxes through Hausa Mohammedan officials who robbed and wronged them, but that they were quite willing to pay directly to the white man."

As one who has seen Islam in Egypt, as well as in the Western Sudan, I have found that there is not the same bitterness and intensity of feeling in the latter as in the former towards the Christian missionary. This in itself is hopeful, and indicates a greater readiness to hear the Christian teacher in the districts more recently occupied by Islam, than one finds in the old Moslem lands. In these outlying districts many a pagan with a heavy heart has sought, honestly and sincerely, to find in Islam that which his own animism and superstitions failed to give. A fine, tall, intelligent young fellow in conversation with the missionary at Donga stated that he had thrown in his lot with the Mohammedans, and was wearing their charms and attending their "Sallat." He was asked why he followed the prophet. He said, "What could I do? I wanted something, and no one else came to tell me, so I believed Islam." For such, if the Christian missionary only comes into heart touch in time, there is still hope. He has not descended to the depths of Moslem fanaticism, and has a heart yearning for something better.

In the town of Ibi a Mohammedan discussing religious problems with a missionary in a very free and open manner, as many will, closed the argument by stating, "*It behoves you missionaries to be more in earnest.*" Such criticism is apt, in view of the enormous difficulties of the work and the extensive character of the land to be reached by the messengers of the Cross.

In view of the fact that Africa will be dominated in the future by the three European powers—Germany, France, and Great Britain, if Germany realises the dream with which she is credited, of a vast equatorial dependency at the expense of France, Belgium and Portugal, it will be well to consider the attitude of the respective governments towards Islam.

The Moslem problem must be faced by the great European nations. Their interests in Africa compel attention. They have paved the way for, and even sometimes encouraged, the Moslem fanatic, and if they do not realise the power of his influence in time they may come to disaster, and the dark days of the Eastern Sudan be repeated elsewhere.

Germany at the present time seems to be facing the future in a most earnest and conscientious manner. The German Colonial Conference that was held in October, 1910, was conspicuous by its friendly attitude towards Christian Missions, and thorough dealing with the Moslem problem. Papers were read on that subject with the result that the Congress unanimously adopted the following resolution :—

"In view of the fact that from the spreading of Islam serious dangers menace the development of our Colonies, the Colonial Conference advises careful consideration and thorough study of this movement. Though in principle impartial in matters of religion, they think it necessary that all who are engaged in the opening up of the Colonies should diligently avoid what may tend towards the furtherance of the spread of Islam, and towards restraining or prejudicing Christianity, and recommend missionary work of civilisation, especially in the sphere of education, and hygiene to be effectively supported also by the Colonial Government. They also recognise in the Moslem peril an urgent appeal to the German Christian Church to occupy without delay those parts of the Colonies that are not yet overspread by Islam."

Meanwhile, Northern Togoland has been opened to Mission work, and the Basel Mission has established a first station at Yendi. There, and in other chief trading-places, Islam already has its sway. It was time, indeed, for the missions to enter. As the western part of Togoland is reserved for the Basel Mission, so is the eastern for the Roman Catholic Mission. In South Togoland the Bremen Mission has set apart a missionary for work among the numerous Hausa population. With regard to the northern parts of the Kameruns, the German Government seems to be still hesitating. In the southern the Basel Mission has one or two stations in direct touch with Islam.

French policy in the Sudan seems to be divided according to the circumstances of the two main districts. In the extreme west in Senegal, Islam is prevailing. The Government has encouraged the establishment of schools where the Koran is taught, and the present policy would seem to indicate open doors to Islam, but closed ones to Christian missions. However, it seems to be dawning on France that she has gone too far in this direction.

In the Shari Chad Protectorate, however, a different

state of things exists. There the pagans are largely holding out against Islam, and it appears that the Government would welcome Christian missions, and even encourage them. At present there is no missionary effort in these immense districts, with a population of about five millions.

Great Britain seems to have no fixed "policy," but is guided rather by "expediency," tempered by fear of the Moslem power. This expediency gives the appearance of vacillation and want of religious conviction. In the eyes of religious Mohammedans this is to be despised. It is unfortunate for a Christian nation. The policy adopted by Lord Kitchener after the battle of Omdurman in volunteering to the Mohammedan chiefs that surrendered, a promise that no Christian missions should be allowed north of the 10th parallel, was unhappily endorsed by Lord Cromer, and Joseph Chamberlain, as the then Colonial Secretary, thus establishing a pro-Islamic policy that was not even asked for by the Egyptian authorities themselves.

The spirit of this policy seems largely to animate British Government authorities in the Western Sudan, and while posing as impartial in religious matters, they have allowed the impression to get abroad that it is better to be a Moslem rather than a Christian to obtain favour with the Government. The Government endeavours to prohibit the Christian missionary from entering Moslem areas, but takes no steps to prevent the Moslem entering pagan, or Christian, districts.

When discussing this question in reference to the opening up of certain stations for missionary effort with a (now) ex-Governor of N. Nigeria, I asked the direct question: "If Christian missions are established in certain districts under discussion, and in a few years the Moslems entered the neighbourhood in sufficient numbers for the Government to proclaim it a Moslem district, would the Christian station have to be given up?" He said, "Certainly, the more virile religion should prevail!" When questions like these have to be dealt with by men who have no spiritual insight into Christian truth, the glamour of Mohammedanism seems to appeal to them.

Political expediency and fear of the Moslem seem to be the chief considerations.

The following statement by Dr. A. P. Stirrett, of the Sudan Interior Mission, bears on this matter :—

"I stayed over Sunday in a small town at which I halted two years ago, and was pained to see that Moslem customs have gained a stronger hold there. Later, the reason for this became evident. The next place I stayed at was a large Mohammedan centre. After looking about the city, I interviewed the British Resident as to the prospects of starting a mission there. He was quite decisive in his answer that he did not wish a missionary there, although he thought that in other parts of his jurisdiction there would be no objection whatever. In fact, he said his influence on that city was that of making the people more Mohammedan. He seemed to fear that the advent of Christianity would complicate matters in the administration of the law. Now, since smaller towns are usually tributary to the larger ones, and since in the latter Mohammedanism is encouraged, one can easily see the effect upon the smaller. Further, note that the turban, worn almost universally by the Moslem, is a distinguishing mark of his religion. Now, when a chief in a semi-pagan district is crowned king, the official ceremony usually consists in giving him a turban to put on, although he may be a pagan. Must not the effect upon the pagan and semi-pagan, of this ceremony, be to incline them to think that British rulers are Mohammedan ? Indeed, I have heard it given out by a Moslem that if people dared to become Christian they would at once be disciplined by British authority."

A further striking commentary on the attitude of British authorities is furnished in the recent Report of the B. & F.B.S. Concerning his recent journey down the Niger, Mr. Mesnard remarks :—

"It is most disheartening to come from a Latin colony, where every facility was given me, into a British colony and be politely smothered."

In French West Africa the authorities welcomed the Society's agent, and extolled his work as being conducive to the best interests of the people ; but in British West Africa the agent of the British and Foreign Bible Society was compelled to hurry out of the country as if he were a political criminal.

Expelled from Northern Nigeria, Mr. Mesnard made his way towards the coast, seeking the friendly hospitality of the French colony of Dahomey.

Sir John Lawrence, one of the great men in the earlier Government of India, stated in 1859 :—"Christian things

done in a Christian way will never alienate the Hindus . . . It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned." The contention that a pronounced Christian attitude on the part of the Government would drive the people of India into revolt, and would especially embitter Mohammedans, was repeated *ad nauseam* before and after the Mutiny, but the facts pointed to a different conclusion. In S. India, where Christian missions were numerous and had been long established, there was no revolt.

The Rev. J. P. Haythornthwaite says:—"In the Punjab, where more than half the population consisted of fanatical Mohammedans, but where the Government was composed of statesmen who made a most pronounced profession of Christianity, there was not only a total absence of dissatisfaction among a people who had been very recently called upon to submit to British rule, but the Government relying on the absolute loyalty of its troops, was able to send regiment after regiment to the relief of Delhi, and it was largely due to the loyalty inspired by Christian officers that the Mutiny was brought to an end, and British supremacy re-established." It seems clear that it was only where the Government had pursued a timid policy, and where the influence of Christian missions was weak, that rebellion and hatred of the British were most in evidence. Dr. Julius Richter, in his "History of Missions in India," writes, "With the solitary exception of Oudh, which at that time was wholly unevangelised, the Mutiny was confined almost entirely to the Sepoy Army, and its soldiers were precisely those whom the East Indian Company, with the most pathetic care, had always kept hermetically sealed from every kind of missionary influence." There can be no doubt as to the respect which Christianity, if lived out fearlessly and whole-heartedly, always engenders in the minds of devout Indians. A Hindu once remarked of Sir Donald McLeod, Lieutenant-Governor of the Punjab, "If there were many Christians like McLeod, there would be no Hindus and Mohammedans."

It is well to recognise that, in the British Colonies at

any rate, many men are better than the official policy they have to carry out. Where such is the case the example is far-reaching.

The challenge of Islamic advance to Christian missions in the northern equatorial regions of the Dark Continent is being responded to by many societies. In France the Paris Evangelical Missionary Society is seriously considering the day when they will be able to do more in the immense district under its own Government in the Western Sudan.

In the British sphere of North Nigeria, the C.M.S. are looking forward to extending their work at Zaria, and re-entering Kano, the heart of the Mohammedan Hausa States. The Sudan Interior Mission are extending up to Miango in the Bauchi Plateau. The Cambridge University Missionary Party anticipate opening up work further east from their present stations amongst the Angas and Sura tribes, and possibly entering the Tangale tribe.

The Sudan United Mission are planning to enter the unoccupied province of Bornu west of Lake Chad, and their Danish branch is now commencing in the province of Yola, the most easterly province of Northern Nigeria. This society has also in hand proposals for entering other districts of the vast unreached Sudan. This mission was founded in 1904, as a union effort to carry the gospel to the unreached tribes of the Sudan, before the advent of Islam. It has a staff of about sixty, and has opened eleven stations. There are open doors and urgent calls in many directions.

In the Nile district of the Sudan, the C.M.S. are extending northward from Uganda and south from Malek, with a view to joining hands, and have occupied Yambio in the Azandi country.

The American Presbyterians have branched out from their old station at Dolaib Hill and are occupying Nasser on the Abyssinian border. From their old station on the Sobat right up to Khartum there has hitherto been no Protestant mission station. The restriction by the Government of the Anglo-Egyptian Sudan prohibiting missionary work north of the 10th parallel, made it

impossible to occupy any station in that district. Recently, however, permission was given to the Roman Catholics to re-enter their old station at Dilling, among the Nuba tribe. Subsequently the district to the east of the Nile, which still remained open, was offered to the Sudan United Mission, as no other society at the time was able to enter it, and it has now a pioneer party at Melut on the Nile, 450 miles south of Khartum.

"Twice a week there is held at night a Moslem Zikr in an open space in the village. Thirty or forty Moslems, men and boys, are ranged round some lighted candles and a large paper lamp. They listen to a reiteration of parts of the Koran, they then chant in unison, and break out into the chorus, 'Um, um, um, um, Allah, Allah,' many hundreds of times. As we sit in the shelter of a mosquito room at the rest house, the chorus comes to us, rising and falling in the breeze, like the sound of a great challenge, to make known to them, and to the Dinkas, the true meaning of worship and character of God. All these choruses and prayers of the Moslems have a great effect on the pagan Dinkas, who are attracted by anything spectacular. Meanwhile we have to sit patiently by, waiting till we can speak to these people in their own tongue—patiently, but not inactive, for we are healing their bodies, and preparing the way for the healing which we hope to bring to their souls."

From the foregoing it will be seen that there is a series of stations gradually converging on the Sudan sphere from the west to the east through its southern territories, though at present these stations are widely scattered.

And thus the various societies bordering on the strategic field of the dark continent in particular, and the world in general, are seeking to respond to the calls of the Edinburgh and Lucknow Conferences.

At Edinburgh, in 1910, we were told: "The absorption of the native races into Islam is proceeding rapidly and continuously in practically all parts of the Continent. The Commission has had convincing evidence of this fact brought to its attention by missionaries along the Nile, in East Central Africa, on different parts of the West Coast, in Northern Nigeria, in the Sudan, in different parts of the Congo Basin, in the parts lying south of the Congo, and even in South Africa." The Chairman of Commission I. concluded his address by saying, "The very first thing that requires to be done, if Africa is to

be won for Christ, is to carry a strong missionary force right across the centre of Africa to bar the advance of the Moslem."

The Lucknow Conference, following, decided that " concerted action among Missionary Boards and organisations is necessary in order thoroughly to co-ordinate the forces now at work in Africa, and to regulate their distribution in such a manner as to provide a strong chain of mission stations across Africa, the strongest link of which shall be at those points where Moslem advance is most active."

Belfast, Ireland. WM. J. W. ROOME.

ISLAM AND NATIONAL RESPONSIBILITY

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I. Russia.

With regard to Moslem "colonies" Russia finds herself in an altogether exceptional situation as compared with any of the other European powers. In fact, she has none. Her primeval Russian stock centre—Kieff, Moscow, Vladimir—is surrounded on every side by her "colonies," Oukraine, Poland, the Baltic provinces, Finland, Crimea, Caucasus, Siberia, Central Asia, which are joined to her and form one Empire, undivided and without "colonies."

The adding of Mohammedan populations and lands began under Ivan the Terrible, in the middle of the sixteenth century, when Kazan was taken, the Ural crossed, and East Siberia subjugated by Emelian Yermakoff. Peter the Great's ambition went southward, he coveted the khanates of Khiva and Bokhara and North Persia, in order to have a free commercial route into India; but all his expeditions to this end failed. In the end of the eighteenth century, the Crimea, then a wholly Mohammedan Tartar khanate, was added to Russia; in the middle of the nineteenth century the Caucasus, whose Mohammedan mountaineers resisted heroically and found immortal fame under the leadership of Murid Shamil, was ultimately subjugated; then after 1878, the Trans-Caucasus with Kars and Erzeroum were joined to Russia. We find the Moslem provinces of European Russia lying like a crescent round her eastern, south-eastern and southern frontiers, beginning at Kazan and the adjoining provinces of Saratov, Simbirsk and Samara, sweeping in a curve eastward to Tobolsk, Ufa and Orenburg, south eastwards through the Ural and Turgai Steppes over the Caucasus and ending in the Crimea.

But the dreams of Peter the Great were not forgotten; the road to India was a question of too great importance for Russian commerce; the Kirghiz Steppes, infested by these nomad robbers, the khanates of Khiva, Bokhara and Khokan had to be taken, and were at last taken one by one during something like 30-35 years of war. They were amalgamated into what we know now as Russian Central Asia, Bokhara and Khiva retaining some sort of sham authority. A decade ago the Pamirs were taken from Afghanistan, and Russia found herself at last as near to India as she can ever expect to go, touching on her southern frontier, Chinese Turkistan, Kafiristan, Afghanistan and North Persia. Thus we see that Russia and her Moslem colonies form one whole, no sea divides them, the train goes directly from Russia's administrative centre and brain—St. Petersburg, through her heart—Moscow, right through her Moslem populated European and Asiatic dominions, through the Kirghiz Steppes and Ferghana to Andijeane, where the caravan route to Kashgar begins, west through the province of Samarkand, then Bokhara, Merv, Askhabad to the Caspian Sea and the Persian frontier, and a branch railroad turns south and climbs the mountains of the Afghan frontier and stops inside the white-walled fortress of Koushka. Thus we see that for facility of access for administration, civilization, and Christianizing of her Moslem "colonies," no other power can compare with Russia. About twenty million Moslem subjects are under her rule and enter more or less into her political, social, and commercial life.

Our next question is, What is the attitude of the Government towards Islam as a problem?

Here we must distinguish between the ancient European Moslem provinces, which have formed part of the Russian Empire for a hundred years and more, and her dominions in Central Asia. In former centuries those Tartar provinces on the Volga and on the slopes of the Ural do not appear to have ever been considered a problem. Liberty was left to them to continue their own public, social, commercial and religious life, and only some sporadic missionary efforts to evangelize,

or rather to orthodoxize, the Tartars, *en masse*, were undertaken by one or other of the more zealous bishops; but as there was no pastoral care taken of newly-baptized converts most of them relapsed into Islam again. It is only in the middle of the nineteenth century that we see in the person of Professor Ilminsky a man whose genius seemed to foresee a problem and felt it to be a responsibility. He gave his life to the introduction of the vernacular into the schools in Moslem and heathen provinces. A network of schools and seminaries was created. The instruction, the text-books, the Gospel, were all in the vernacular, and as the result of his efforts and those of his successors the problem of assimilating millions of Moslems, Russian subjects, into the Imperial system of public instruction is being solved. In the last decades the Tartars of European Russia (though enjoying more freedom than some of the other "colonies" of Russia!) have nevertheless been attacked more vigorously by the "Russificators," who have obtained more and more the upper hand in government circles.

A real "problem" seemed to loom up when pan-Islamism and pan-Turkism appeared. Then the reins were grasped more tightly. The supervision of schools was enforced. The Russian language was introduced. Account of money given by and spent for Moslems had to be given. Daily and monthly papers felt the hand of the censor, and not a few were stopped. How far the ideas of pan-Islamism, perhaps rather of pan-Turkism, have spread and are cherished, it is not possible for me to say. But it seems likely that reasonable liberty being accorded them for their own national and religious life, the clever, practical, matter-of-fact Tartars, for all their undeniable religious fanaticism, though lacking the deep soul-fire of the Iranic race, will prefer to be assimilated into the Russian Empire, with whose traditions and interests of all kinds they are united, rather than with a problematic pan-Turkish Empire. The Tartars need not be considered a "problem" by the Russian government; it will be more far-sighted and statesmanlike and cease to alienate those nationalities whose fate it has been to be incorporated into the Empire, as has been and is still

the case with the whole wreath of colonies on her south-western, western, and north-western frontier.

The Moslems of Central Asia present some different aspects, and here we may speak indeed of a "problem," and the Government does reckon with one. Of course, no one expects it to develop into a real danger, but rather into annoyances and disturbances. The problem is at once political and religious. Political in so far as the sphere of influence of Great Britain is so very near Russian Central Asia, and this influence is taken into account and feared. Afghanistan is, if under any, under English influence, and this might spread beyond the Hindoo Kush! Foreigners are, therefore, seldom allowed to settle in Turkistan, and they even pass through it under certain restrictions. I heard at Bokhara of Afghans being compelled to leave it by the Russian Government, being considered emissaries of the Ameer of Afghanistan, and for Russian officials his name spells Great Britain. The Moslems of Central Asia are at heart not friendly disposed towards Russia, and this last year even less so than before. They do not as a matter of fact see much of the blessings confered on their land by a government which is conspicuous for its lack of initiative and talent for organization. Take only the question of life and death for Central Asia, the question of water-supply by irrigation! And they do see much of Russian coarseness and licentiousness; no reason for love, certainly.

Then, as to the religious problem, it also is acknowledged to exist, but as the government does not want, or does not know how, to tackle it, full liberty is given in religious matters. "No interference, no pressure, no influencing," seems to be the dictum. One hears of the possibility of a Jihad, though I am sure the Moslems do not think of one. Neither do the Russians themselves believe in it. The school question is also considered a problem; one party of Russian official pedagogues standing for absolute freedom for Moslems to develop their educational system as they think best, others urging the necessity for bringing all schools under the control of the State Ministry of Public Instruction, treating Central Asian Moslems exactly like all other Russian

subjects. But so far no definite policy has been adopted, and in all these questions one finds divergency of opinion and divergency of action.

How far is the government helpful towards evangelization by schools and hospitals ?

Again we must distinguish between the European Moslem provinces and Central Asia. In the European provinces, since Ilminsky, a splendid work has been carried on by means of schools, seminaries, etc., and there, indeed, the work of the Government is helpful toward evangelization, as for these same schools the Gospel has been translated into the vernacular of the Moslem and heathen population. I have read also of brotherhoods and sisterhoods having sprung up, something like Christian Endeavour Societies. But all this is in the hands of Russian officials, Russian priests, amongst whom without doubt there are and will be truly spiritual pastors. Nevertheless they are State officials, who are expected to work for the State Church and for the State, and to do a work of " Russification." I lately saw it stated in the " Mir Islama," that, of course, the aim of all we do in school work for and amongst Moslems is their " Russification." Now, we Protestant evangelical missionaries could not take this view. We must bear in mind that Russification is very far from evangelization. It even hinders it, as we have seen only too often in the recent history of Russian evangelical Christianity.

What is done by the government in the domain of medical help I cannot specify. Much, however, remains to be done in the Tartar provinces of European Russia ; and the awful need of medical help in times of famine and epidemics, which occur so often in the Volga and Ural provinces, shows that medical help is in no way adequate to the need. Again, where there are hospitals, and they open the way for reaching the sick Moslems with the message of Christ, it would be again through the medium of the orthodox priest.

In Central Asia the Government has lately begun to establish so-called " Russian aboriginal schools." These find favour with the Moslems, and they in part support them. The children are taught half in the Tartar

language, half in Russian. They leave these schools with a fair knowledge of Russian and arithmetic which helps them in business and as clerks. But these schools, of which there are about 170 with 5-6,000 pupils (against 5,000 meletabs with 100,000 pupils !) are in no way a help toward evangelization. They are strictly secular and neutral. No one speaks a word about religion to the children. The Russian teacher, who has for the most part graduated at the Teachers' Seminary at Taschkent, is a State official, and is expected to keep along official lines in religious questions, and in these the watchword is : " Leave them alone, it is not our business."

Medical help is given to the Moslem population of Central Asia in a way which promises to develop into a net work of hospitals and " medical points " all over the country. Every town in Central Asia has one or more hospitals or dispensaries, specially for Moslems, often only for women. Here the staff consists exclusively of ladies. We find also lady doctors, sometimes even Moslem ladies, located in some of the medical points in the country, mostly at the great bazar villages. The work which is done through these agencies is a real help to the population, and is appreciated by them. So in one of the two hospitals for Moslems, which both the reigning Ameer of Bokhara and his predecessor have maintained in that town, the number of out-patients only (and only women and children) amounted to 23,000 in one year ! But again I must say, as in the case of the schools, these hospitals are not helpful towards evangelization, being government institutions, managed on government business lines. Of course, if the doctors or nurses were Christians, real living Christians, they would have a splendid opportunity for opening up the land for the Gospel, but for the time being, professing zealous disciples of our Lord would not be tolerated on the staff of these hospitals. I speak from experience.

Lastly, we consider the question : What societies are undertaking evangelization in Russian Moslem colonies ?

In the Moslem districts on the Volga and in the Ural, and over into Siberia and the north fringe of the great Kirghiz Steppes, there is an orthodox missionary

society at work which was founded some thirty years ago. It used to be successful, but since the revolution and the granting of liberty of conscience, a growing estrangement from the church has swept over Russia, and more outward than spiritual success has ceased. The Orthodox Church has lost in the last decade about 50,000 souls, which have returned to Islam. Such a mass movement *back* has, I believe, never been witnessed in any other mission field, and is sufficient to prove the shallowness of the foundation laid and the lack of spirituality in the society's methods and aims! No other missionary society works in that vast field; the Lutheran Church in Russia having lost the missionary spirit, and the smaller evangelical communities not yet having developed it. But the one faithful witness, whose zeal never slackens, whose salt does not lose its power, which cannot be killed or silenced—the "Word of God"—is on the field! The Gospel, translated into the vernacular of all or nearly all the Moslem tribes of European and Asiatic Russia, is within the reach of the Moslems, either in the missionary schools (in European Russia) or offered by the colporteurs of the Russian, but particularly of the British and Foreign Bible Societies. And, thank God, the number of copies sold or given to Moslems shows a steady increase. Whilst this agent is at work, the Word of God itself, let us not despair of Moslems in Russia finding the way to Him, who is Truth and Life! In Central Asia some work also is being done by the one colporteur of the British and Foreign Bible Society, but he finds himself there subjected to restrictions, and can only travel along the railroad, not having permission to circulate in every town. As for missionary work of any kind, none is tolerated amongst Moslems; not by their prohibition but by that of the government. Only here and there some individuals live and pray and work quietly, having been called and sent out by the Lord Himself for some special errand in one or other part of this vast land, a dry and thirsty land indeed, in which there is no water! I know of about ten to twelve persons who are living witnesses and workers for Christ among Moslems of Central Asia. No need to name them; the Lord knows them. But they

are an earnest of the army of workers that is to come, that will come, in God's good time! The Russian Orthodox church does not do any work of any kind for or amongst the Moslems of Central Asia. This immense field, with its millions of people, lies waste. And as we see the need, as we hear of schools, of hospitals, of bible societies, of individuals, who all would or could be used for the evangelization of Moslems in Russia, we realize that all is made useless, fruitless, all is left barren and dry, because the government of the Empire neither allows missionary work to be done by others, nor does it itself. Do not the words of our Lord to the Pharisees come to our mind—"Woe unto you! Ye enter not the Kingdom of God yourselves, neither suffer ye them that are entering in to enter!"

For the moment we can only strengthen by believing prayer the hands of those who here and there sow in hope and dig wells in that far-off valley of Baca.

Djeddah, JENNY VON MAYER.
Bokhara.

A NEW STATISTICAL SURVEY

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It was pointed out at the Lucknow Conference, 1911, that the total population of the Moslem world is still a matter of conjecture rather than of actual statistics. The discrepancies in the different statistical surveys attempted by various authorities are as disconcerting as they are surprising. Most of the estimates have been made by Western writers, although we have one or two instances of an attempted census by the Moslems themselves. In *El Moayyad* (Cairo) for November 9th, 1909, the total population of the Moslem world is given at 270,000,000; but it is evident that the figures are largely guess work, as the numbers in China are put at 40,000,000, in Africa at 70,000,000, and in Russia as high as 24,000,000. In another case, to which Dr. H. H. Jessup called attention, the Sublime Porte, under the Hamidian *régime*, carefully copied a survey of the Moslem world published in the *Missionary Review of the World* in 1898, and gave it as an accurate census taken under the supervision of the Sultan and at his expense!

The following table gives the totals of the Moslem world population from various sources:—

Brockhaus, "Konvers.-Lexikon," 1894	175,000,000
Hubert Jansen, "Verbreitung des Islams," 1897	259,680,672
S. M. Zwemer (Missionary Review of the World), 1898	196,491,842
Allgemeine Missions Zeitschrift, 1902	175,290,000
H. Wichmann in Justus Perthes' "Atlas," 1903	240,000,000
Encyclopedia of Missions, 1904	193,550,000
"The Mohammedan World of To-day" (Cairo Conference, 1906)	232,996,170
Martin Hartmann, 1910	223,985,780
C. H. Becker, in Baedecker's "Egypt" (last German edition)	260,000,000
Lucknow Conference Report, 1911	200,000,000

The most detailed statistics can be found in Jannsen, but they are not reliable and are generally over-estimated, especially in regard to Africa. Hartmann's statistics are excessive in regard to Siam, China, and the Phillipine Islands, as well as the German Colonies in Africa, and Abyssinia, where he finds no less than 800,000 Mohammedans! Generally speaking, the population of countries such as Morocco, Persia, Arabia, and Northern Equatorial Africa, where there are large desert tracts, has been estimated too high.

In regard to two large areas of the Moslem world, we are able to speak with much greater accuracy than has hitherto been the case. Miss Jenny Von Mayer and Madame Bobrovnikoff have published careful surveys of the extent and character of Islam in the Russian Empire, based on Government documents, and Mr. Marshall Broomhall, in his "Islam in China," shows that the total Moslem population in the Chinese Republic, instead of being twenty or thirty million, lies somewhere between the minimum and maximum figures of five and ten millions. With the lowest figure the careful estimate given by the French Mission, under Commandant D'Ollone, practically agrees (Recherches sur les Musulmans Chinois, Paris, 1911); although some of the missionaries believe that both of these estimates are alike too low. In the case of India and Malaysia we have later statistics, based on the new census, which were not available previously. The careful investigations made by Professor D. Westermann, of Berlin, and others, concerning Islam and its propagandism in Africa, enable us now to reduce the exaggerated figures hitherto accepted for some portions of the dark continent.

All this makes it possible to give our readers a better estimate, we believe, than has yet been presented. The accompanying tables give in every case our authorities and references. Professor Westermann is responsible for Africa, and the writer for the rest of the world. Where no definite authority is given and only an estimate is made, it is always conservative and based in every case on considerable correspondence with those who are authorities on the subject.

The total of the whole world, according to this new estimate, is 201,296,696. Of these, 90,478,111 are under British rule or protection, and 76,596,219 under other Western or Christian Governments in possession of colonies, a total of 167,074,330, equal to 83 per cent., and distributed as indicated :—

DISTRIBUTION BY GOVERNMENTS

Under British Rule or Occupation.		
In Africa	22,606,344	
In Asia	67,871,767	
Total	90,478,111	
Other Western or Christian Governments		
In Africa :—		
Belgium	60,000	
France	15,085,000	
Germany	1,480,000	
Italy	1,365,000	
Portugal	330,000	
Spain	130,000	
Abyssinia and Liberia ..	780,000	
		19,230,000
In Asia :—		
United States (Moros.) ..	277,547	
Dutch	35,308,996	
French	232,000	
Russia (Asia and Europe) ..	20,000,000	
		55,818,543
Europe (outside Turkey) ..	1,373,676	
America	174,000	
		1,547,676
		76,596,219

This leaves only 34,222,366 Mohammedans not under Western governments. Of this number only 13,278,800 are under the Caliphate in the Ottoman Empire, or only six and a half per cent. of the whole Moslem world population.

Another fact deserves notice. Professor Margoliouth states ("Mohammedanism," p. 14) that "Islam in the main is a religion of the *heat belt*, the part of the earth's surface which lies between 30 degrees N. latitude and 30 degrees S. latitude, with a mean temperature of 68 F," and quotes Mr. Alleyne Ireland as saying: "During the past five hundred years the people of this belt have added nothing whatever to human advancement. Those natives of the tropics and sub-tropics who have not been under direct

European influence have not during that time made a single contribution of the first importance to art, literature, science, manufacture, or invention; they have not produced an engineer or a chemist or a biologist or a historian or a painter or a musician of the first rank." But a study of our statistics shows that such generalizations are rash, for Islam has extended far to the north and south of this heat belt, and has, outside of this area, a population of no less than 66,208,796. These are distributed as follows :—

OUTSIDE THE HEAT BELT

3,100,000 ..	.. ..	In Morocco.
4,175,000	.. ..	,, Algeria.
1,660,000 ..	.. ..	,, Tunis.
2,398,320 ..	.. ..	,, Kashmir
5,500,000 ..	.. ..	,, Half of the Punjab.
20,000,000 ..	.. ..	,, Russia.
6,315,000 ..	.. ..	,, Three-quarters of China.
5,000,000 ..	.. ..	,, Afghanistan.
12,278,800 ..	.. ..	,, Turkey in Asia.
3,400,000 ..	.. ..	,, Threequarters of Persia.
2,373,676 ..	.. ..	,, Europe.
8,000 ..	.. ..	,, America.
66,208,796		

A much more important division of the Moslem world population than that of climate, or even according to government, is the classification of Moslems according to the character of their beliefs and practices. Snouck Hurgronje, Warneck and Simon have conclusively shown that the Mohammedans of Malaysia are of animistic type and have little in common with Moslems as we know them in North Africa or Arabia. Of the total number who call themselves Moslems we must reckon, therefore, that 60,000,000 in Africa, Malaysia, and parts of India belong to this animistic type, or, in the words of Gottfried Simon, are really " heathen Mohammedans." The Shiah sect in Persia and India is also a distinct group but does not count more than 10,000,000. Perhaps from two to four millions of the Moslem world population in Persia, Turkey, India and Egypt have so far adopted Western education and broken away from the old Islamic standards of the orthodox tradition that they should be separately classified also as New School Moslems. This

would leave about 126,000,000 orthodox Moslems who follow the Sunna of the Prophet, and are themselves cognizant of the existence and the distinctions of the four great schools—Hanifi, Maliki, Shafi, Hanbali. The Hanifi are in the great majority and number perhaps 85 millions, chiefly in Turkey, India, Russia, and Central Asia. The Maliki school is predominant in Upper Egypt and North Africa and numbers about 16 millions. The Shafis are found chiefly in lower Egypt, Southern India and Malaysia, numbering about 24 millions, while the Hanbali are found mostly in Central and Eastern Arabia and do not number over one million.

We now present the tables of population, beginning with Africa :—

REMARKS

1. *Abbreviations :—*

A. F. = Annuaire du Gouvernement Général de l'Afrique Française, Paris, 1912.

A. J. = Die deutschen Schutzgebiete in Afrika und der Südsee. Amtliche Jahresberichte, Berlin.

Census 1911 = Census 1911. Annexures to General Report. Part VI., Religions of the People, Pretoria, 1912.

C. O. L. = Colonial Office List. London, 1913.

Del. = M. Delafosse, in Revue du Monde Musulman, tome ii. (1910), p. 41 ff.

H. = Otto Hübner's Geographisch-Statistische Tabellen, Frankfort a Main, 1913.

R. G. G. = Die Religion in Geschichte und Gegenwart, Tübingen, 1909 ff.

2. The information given under C. Janssen (of Brussels, formerly Governor-General of the Congo State), B. Struck (of Dresden), Dr. Karstedt (of Berlin), P. Pégard (of Paris), are personal communications, for which I have to express my sincere thanks. Mr. Struck besides has given me several valuable suggestions.

3. Fairly accurate data as to the number of Mohammedans are obtainable—(*a*) where census returns or official estimates are available —*e.g.*, in North Africa and the Union of South Africa ; (*b*) where the population of a country is entirely or almost entirely Mohammedan ; (*c*) where whole particular peoples, such as the Haussa and Fula, have accepted Islam, or the great majority of a population has done so, as in the case of the Wolof or Mandingo, and their numbers are known. For the rest, the statistics here given are based upon the writer's estimates, which have been founded on recent literature on the subject or derived by comparison with the population of neighbouring countries for which accurate statistics are available.

It should be noted that in many of the border marches of Islam the boundaries between heathenism and Islam are completely lost ; the estimates are, therefore, in some cases, arbitrary, and even experts differ greatly in their estimates.

4. Earlier estimates without exception run into higher figures

AFRICA

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks
	BELGIAN POSSESSIONS		
Belgian Congo	15 to 20,000,000	60,000	(*a*) Le Mouvement Géographique, 1912. H. (*b*) C. Janssen: Province Orientale et Uellé, 11,000; B. Struck (whole Belg. Congo), 57,000.
	PORTUGUESE POSSESSIONS		
Guinea	600,000	200,000	(*a*) H.: 820,000. (*b*) Fula and Mandingo are Mohammedans.
S. Thomé and Principe	69,000	—	H.
Angola	4,200,000	—	H.
East Africa	3,120,000	130,000	(*a*) H.
	SPANISH POSSESSIONS		
Guinea	173,846	—	H.
Rio de Oro	130,000	130,000	H.
	INDEPENDENT COUNTRIES		
Abyssinia	8,000,000	500,000	(*a*) H.: Estimate probably too high. (*b*) J. Richter in Warneck's Missionsgeschichte, 1910, p. 336, Remark: 333,000.
Liberia	1,200,000	280,000	H. Johnston, Liberia, London, 1906.
	ITALIAN POSSESSIONS		
Libya	723,000	690,000	(*a*) H.
Eritrea	279,551	275,000	(*a*) H.
Somali	400,000	400,000	H.
		1,365,000	

than those here given; even the most recent publications (by Becker, Hartmann, Margoliouth, Richter) vary between a total of 53 and 76 millions. This over-estimate is due for the most part to the fact that the population of many parts of Africa was set at too high a figure (*e.g.*, Morocco, 6-10 millions instead of 3,200,000; Darfur, 3,500,000 instead of about 600,000; Wadai 2-3,500,000 instead of 1,000,000).

5. Estimates that disagree with mine as to the number of Mohammedans in individual countries I have only given when they are new, and their accuracy bears a special semblance of probability, or when they are specially worthy of attention.

6. In most countries, where the population is still partly heathen, Islam is gaining ground.

FRENCH POSSESSIONS

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Le Sénégal ..	1,300,000	650,000	(*a*) A.F. (*b*) Purely Moh.: Fula 79,000, Toucouleur 158,000, almost purely Moh.: Wolof 407,000.—Del.: 500,000 Moh.
Guinée Française	1,935,000	1,000,000	(*a*) A.F.; (*b*) purely Moh.: Fula 650,000; rest of pop. predominantly heathen, but Islam rapidly increasing. Del. 250,000 Moh.
Haut Sénégal Niger	5,310,000	2,000,000	(*a*) A.F.; (*b*) Del. 844,450; and Territoire Militaire du Niger 600,000.
Mauritanie ..	225,000	225,000	A.F.; H. Del.: 600,000.
Côte d'Ivoire ..	1,265,000	250,000	(*a*) A.F.; H. (*b*) Del. 250,000.
Dahomey.. ..	878,000	80,000	(*a*) A.F.; H. (*b*) Del. 50,000; Pégard: 100,000.
Afrique Equatoriale Française	7 to 9,000,000	1,500,000	(*a*) H. (*b*) Pégard 1,000,000 in Territoire Militaire du Tchad.
Somali	208,000	200,000	H.
Madagascar ..	3,104,000	75,000	(*a*) H. (*b*) The Moslem World, July, 1913, p. 261, Remark. Pégard: 1700.
Réunion	173,822	90,000	(*a*) H.
Comores	97,700	80,000	(*a*) H.
Morocco	3,220,000	3,100,000	(*a*) Koloniale Rundschau, Oct., 1913, p. 624, from Bulletin du Comité de l'Afrique Française 1913, and La Quinzaine Coloniale 1913. (*b*) from about 70-100,000 Jews, 5-10,000 Christians, R. G. G. 300,000 Jews, 10,000 Christians.
Algeria	5,563,828	4,175,000	(*a*) H. (*b*) H.
Tunis	1,904,551	1,660,000	(*a*) H. (*b*) H.
		15,085,000	

German Possessions

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Togo	1,000,000	60,000	(*a*) A.J., 1909-10, etc. (*b*) A.J., 1910-11: 14,000 indigenous (im Schutzgebiet heimische) Moh.
Kamerun	3,300,000	720,000	(*a*) A.J., 1909-10, etc. (*b*) Passarge in Das Deutsche Kolonialreich, Tome I., p. 511.
Deutsch-Südwestafrika	103,000	——	
Deutsch-Ostafrika ..	7,516,000	700,000	(*a*) A.J. (*b*) A.J., 1911-12, 300,000; Karstedt, 1½ millions.
		1,480,000	

British Possessions and Countries under British Influence

Gambia	152,000	120,000	(*a*) C.O.L., 1913.
Sierra Leone ..	1,327,000	250,000	(*a*) C.O.L., 1913.
Gold Coast ..	1,504,000	180,000	(*a*) C.O.L., 1913. (*b*) T. P. Rodger in Journal of the African Society, 1909-1910, page 14 gives 100,000.
Northern Nigeria	8 to 9,000,000	7,000,000	(*a*) C.O.L., 1913.
Southern Nigeria	7,858,000	2,000,000	(*a*) C.O.L., 1913. (*b*) Cf. African Mail, 29. 8. 1913.
Somaliland ..	346,805	345,000	(*a*) C.O.L., 1913; H.
B. East Africa	3 to 4,000,000	500,000	(*a*) C.O.L., 1913; H.
Uganda	2,843,000	600,000	(*a*) C.O.L., 1913.
Nyasaland ..	1,000,000	60,000	(*a*) C.O.L., 1913.
Zanzibar, Pemba	198,914	190,000	(*a*) C.O.L., 1913; H.
Mauritius and Seychelles ..	408,000	41,000	(*a*) C.O.L., 1913; H. (*b*) H.
Cape Province ..	2,564,965	24,189	(*a*) C.O.L., 1913; H. (*b*) Idem, and Census 1911.
Natal	1,194,043	13,475	(*a*) C.O.L., 1913. (*b*) Census 1911.
Orange	528,174	47	(*a*) C.O.L., 1913. (*b*) Census 1911.
Transvaal	1,686,212	8,193	(*a*) C.O.L., 1913. (*b*) Census 1911.
Basutoland	406,000	8,000	(*a*) C.O.L., 1913; H.
Bechuana	126,000		(*a*) C.O.L., 1913; H.
Swaziland ..	101,700		(*a*) C.O.L., 1913; H.
Rhodesia	1,594,000		(*a*) C.O.L., 1913; H.
Egypt	11,287,359	10,269,445	(*a*) H. (*b*) H.

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Sudan	2,000,000	1,200,000	(*a*) "The Anglo Egyptian Sudan." (*b*) J. Richter in Warneck's Missionsgeschichte 1910, p. 336, Remark: 1,000,000.
		22,809,349	
Total for Africa..		42,039,349	

ASIA

Country.	Total Population.	Moslem Population.	Authority.
A. Under Foreign Rule.			
British Empire.			
Aden, Perim, Sokotra, Kuria Muria, etc. ..	58,165	56,000	S.Y.B.
Bahrein Islands ..	90,000	89,000	S.Y.B.
British Borneo	208,183	150,000	S.Y.B. est.
Ceylon	4,105,535	276,361	S.Y.B.
Maldive Islands	50,000	50,000	S.Y.B.
India & Dependencies :— Not including Aden.			
Ajmer-Merwara	501,395	81,035	
Andamans & Nicobars	26,459	4,580	
Baluchistan	414,412	377,333	
Bengal	52,668,269	9,385,763	
Bombay Presidency ..	19,626,477	3,978,320	
Burma	12,115,217	420,777	
Central Provinces and Berar	13,916,308	564,909	
Coorg	174,976	13,143	
E. Bengal and Assam ..	34,018,527	20,157,345	
Madras	41,405,404	2,740,408	
North-West Frontier Province (Districts & Administered Territories)..	2,196,933	2,039,994	

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Total populations as given by the Statesman's Year Book, 1913 (*S. Y. B.*), unless otherwise stated.
R. M. M.—Revue du Monde Musulman, Paris.
Official Stat.—Jaarcijfers voor de Kolonien: The Hague, 1912.
Enc. of Islam.—Encyclopedia of Islam.
M. W.—The Moslem World.
C. C. Report.—Cairo Conference Report, "The Mohammedan World of To-day."
Broomhall.—"Islam in China," by Marshall Broomhall: London.
Kampffmeyer.—"Die Welt des Islams." Vol. i. 1.
Hartmann.—"Der Islam," by Martin Hartmann: Leipzig, 1909.
Est.—Estimated from correspondence.

Country.	Total Populatiou.	Moslem Population.	Authority.
Punjab	19,974,956	10,955,721	
United Provinces of Agra and Oudh	47,182,044	6,658,373	
Baluchistan States ..	396,432	381,428	
Baroda State	2,032,798	160,887	
Bengal States	4,538,161	199,133	
Bombay States	7,411,675	877,431	
Central India Agency ..	9,356,980	511,200	
Cent. Provinces States ..	2,117,002	20,120	
E. Bengal & Assam States	575,835	79,457	
Hyderabad State	13,374,676	1,380,990	
Kashmir State	3,158,126	2,398,320	
Madras State	4,811,841	314,498	
Mysore State	5,806,193	314,494	
North-West Frontier Province (Agencies & Tribal Areas)	13,538	9,605	
Punjab States	4,212,794	1,319,756	
Rajputana Agency ..	10,530,432	985,825	
Sikkim	87,920	44	
United Provinces States	832,036	246,358	
	313,477,816	66,577,247	S.Y.B.
Federated Malay States	1,036,999	406,860	East & West, July, 1913.
Straits Settlements ..	732,510	266,299	,, ,,
Total		67,871,767	
Dutch East Indies.			
Java and Madura ..	30,098,008*	29,627,557	Official Stat., The Hague.
Sumatra	4,029,503	3,275,000	R.M.M., Vol. vii. 112.
Borneo	1,233,655	985,440	,, ,,
Celebes	851,905	640,000	Enc. of Islam, p. 830 (est.)
Banka & Dependencies	115,189	70,853	Enc. of Islam, p. 649.
Riou and Dependencies	112,216	93,434	R.M.M., vol. vii. 112.
Billiton	36,858	34,200	,, ,,
Amboine & Dependencies	299,604	71,204	,, ,,
Ternate, New Guinea and Dependencies	607,906 (S.Y.B.)	108,240	,, ,,
Timor and Dependencies	308,600	34,650	,, ,,
Bali and Lombok ..	523,535	368,418	,, ,,
Total		35,308,996	
American Colonies.			
Philippine Islands	8,600,000	277,547	R.M.M., Vol. iv. 24.
Total		277,547	

* Statistics of total population from Official Statistics.—The Hague, 1912.

Country.	Total Population.	Moslem Population.	Authority.
French Possessions.			
Annam, Cambodia, Cochin-China, Tonking, Laos, Pondicherry (India)	16,317,000 277,000	232,000 ———	R.M.M., vol. i. 28.
Russia in Asia and Europe.			
Including Bokhara (1,250,000), and Khiva (800,000)	167,003,400	20,000,000	M.W., Vol. i., p. 20.
Turkey in Asia.			
Asia Minor	10,509,200	7,179,900	S.Y.B.
Armenia & Kurdistan ..	2,470,900	1,795,800	S.Y.B.
Mesopotamia..	2,000,000	1,200,000	C.C.R. (est.).
Syria	3,675,100	1,053,100	C.C.R. (est.).
Arabia (Hejaz, Yemen)	1,050,000	1,050,000	S.Y.B.
Total	19,705,200	12,278,800	
B. INDEPENDENT COUNTRIES.			
Arabia	2,500,000	2,500,000	Est. of R.G.S.
Afghanistan	5,900,000	5,000,000	S.Y.B. and M.W., vol. ii. 133.
Chinese Empire :—			
Kansu	10,385,376	3,500,000	
Shensi	8,450,182	500,000	
Shansi	12,200,456	25,000	
Chihli	20,937,000	1,000,000	
Shangtung	38,247,900	200,000	
Honan	35,316,800	250,000	
Kiangsu..	13,980,235	250,000	
Szechwan	68,724,890	250,000	
Kweichow	7,650,282	20,000	
Yunnan	12,324,574	1,000,000	
Hupeh	35,280,685	10,000	
Kiangsi	26,532,125	2,500	
Anhwei	23,670,314	40,000	
Chekiang	11,580,692	7,500	
Hunan	22,169,673	20,000	
Kwangtung	31,865,251	25,000	
Kwangsi..	5,142,330	20,000	
Fukien	22,876,540	1,000	
Manchuria	16,000,000	200,000	
Mongolia	2,600,000	100,000	
Sinkiang (Chinese Turkestan, etc.)	1,200,000	1,000,000	
Total	427,135,305	8,421,000	Broomhall,* p. 215.
Tibet	6,500,000	28,500	Broomhall, (est.).

* For Sinkiang a lower figure is adopted, see p. 214.

Country.	Total Population.	Moslem Population.	Authority.
Japan and Formosa ..	55,644,358	200	Est.
Persia	5,000,000	4,500,000	Miss. est.
Siam	3,779,586	300,000	Est.
Total for Asia ..		156,690,110	
	EUROPE		
Austria Hungary, including Bosnia and Herzegovina	51,140,560	613,587	Kampffmeyer
Bulgaria..	4,337,516	603,867	,,
Crete	342,151	27,852	S.Y.B.
Greece	2,666,000	24,000	Kampffmeyer
Great Britain..	45,369,090	1,000	R.M.M., iii.
Islands of the Aegean ..	296,800	27,000	S.Y.B. [132.
France	39,601,509	2,600	Hartmann.
Montenegro	250,000	14,000	S.Y.B.
Rumania	7,248,061	43,470	S.Y.B.
Russia (statistics included under Asia).			
Servia	2,911,701	14,300	Kampffmeyer
Turkey	2,000,000	1,000,000	S.Y.B. (est.).
The rest of Europe ..	—	2,000	Hartmann.
Total for Europe..		2,373,676	
	AMERICA		
North America	—	8,000	Jannsen (est.)
Total	—	8,000	
South and Central America.			
Argentine	7,171,910	7,520	R.M.M., vi.
Brazil	23,070,969	100,600	,, [314.
Cuba	2,220,278	2,500	,, ,,
Guiana, British ..	296,000	21,300	,, ,,
Guiana, Dutch	86,233	10,584	S.Y.B.
Guiana, French	49,009	1,570	R.M.M. ,,
Jamaica..	831,383	3,000	,, ,,
Mexico	15,063,207	1,050	,, ,,
Trinidad..	340,000	10,499	,, ,,
Scattered	—	7,438	,, ,,
Total		166,061	
	AUSTRALIA		
Total Moslem population		19,500	R.M.M., ii. 394.
Total for the whole world		201,296,696	

DIEDRICH WESTERMANN.

S. M. ZWEMER.

THE REAL TENDENCY OF MYSTICISM

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"The Sufis are the true pioneers on the path of God; there is nothing more beautiful than their life, nor more praiseworthy than their rule of conduct, nor purer than their morality."—*Al Ghazzali.*

Mysticism, it is hoped, will provide the missionary with a point of contact whereby he may read the Moslem heart. And to-day a study of Mysticism is being advocated, because it is thought that it will solve many of the problems that stand in the way of approach. There is no doubt that much is to be found that is common in the mystical thought of all ages and creeds. And it is known that Christian, like Islamic mysticism, owes a good deal to the mystical and philosophical thought of paganism. There is a good deal of difference, however, in the development of the two schools of thought. Christianity has purified the mysticism of the West from errors that still exist in that of the East. A characteristic of Mysticism, in all its phases, is that it tends to Pantheism. This tendency in Christian thought has been controlled and held in check; but Sufiism is essentially pantheistic, although the Islamic conception of the Infinite is deistical. The Christian mystic is satisfied when he attains to union with God, which he describes under the symbolism of marriage. The result of this union is a life of intense activity on behalf of unenlightened men. The Sufi mystic yearns for absorption in the Infinite, when his own personality is destroyed by being merged in the Divine. Thus, unlike the Christian, he becomes an impracticable visionary. Real mysticism involves an acceptance of the two great aspects of God—the transcendental and the immanental. The Sufi's error is that he neglects the first aspect for the second; his quest for Reality tends to become purely a subjective process. In his system there seems to be no possibility

of approach in order to bring him into touch with the claims of Christ; for, in his contemplation, he rises above the need for any intermediary (and in so far as this is true, as will be seen, he cannot be a true Moslem); he reaches a certain stage in the mystic way when prophet and book alike are unnecessary. One of the Sufi poets says, "Love is the object of my worship. What need have I of Islam?" And an authoritative writer on the subject declares, "The Pantheism, Idealism, and Quietism, which are the body of the Sufiistic doctrine, are rather the outcome of his own spiritual tendencies than the result of the teaching of Islam."

Although it is true that in order to cultivate the essential contemplation all mystics are agreed that meditation upon one "point" or aspect of Reality is necessary, this does not provide a point of contact. The Sufi, proud of his unitarian pantheism, will take as his point of meditation one of the attributes of God described in the many names of the Moslem system; and from this point will rise stage by stage until he is able to say, "There is no God save I." Let the Christian missionary approach such an one, even as he enters upon the preliminary stages of his onward career; certain of the hope that lies before him, the Sufi will scorn the idea of a mediator; for his exercises seem to provide a deadly satisfaction for the yearning of his soul.

The Sufi mystic is not alone in his needlessness of an intermediary; for it is an accusation levelled at the mystic of the Christian faith, who, in his quest for God, is said to minimise the place of the historic Christ. Like some philosophical schools, many mystics seem to have regarded the facts of incarnation as merely a manifestation of a "cosmic process." The practical value of the atonement is obscured in the strange symbolism he adopts. This accusation has been questioned by a well-known preacher in a recent address on mysticism. He says, "The great accusation levelled at the mystic is that he has no room for Jesus Christ. Alone with the Infinite, in secret rapture, the figure of the historic Jesus vanishes. But it has always seemed to me that this objection might equally be urged against the grace of

prayer; for I question if anybody, when he prays to God, is actually conscious of the historic Christ. We do not go back in thought, when we are praying, to Him who walked among the fields of Galilee. We lift up our hearts, without a thought of Galilee, to the Infinite and Eternal God. Yet in so doing we glorify Christ Jesus, for all that we seek, and all that we find in God is what we have been taught to seek and find in the life and the words of Christ." One wonders how it is possible to lose sight of the historic Christ in prayer if we ask all things in His name, according to His promise! The speaker then went on, "A pagan (or Moslem) mystic withdraws into the silence, alone, unbefriended, unaccompanied. But a Christian mystic '(the true mystic)' withdraws into the silence with all that he has learned in Jesus Christ of a God Who has a father's heart, and who knows the yearning of a father's love."

Against this argument are the words of a well-known writer on mysticism who declares that the first part of "Introversion," which is the beginning of the mystic way, is "to clear away the rubbish heaps of his surface interests that he may meet God without intermediary." While another writer says, "The defect inseparable from mysticism, in all its history, is that it will not accept as sufficient the revelation of God that comes in the ordinary experience of human life, but demands a revelation apart from and above these."

The more deeply the subject is studied the wider does the gap between Sufiism and Christian mysticism seem to be. On the one side we have a materialistic pantheism, and on the other a transcendental theism. And the gulf that yawns between is the difference between the philosophic East and the practical West. E. G. Browne describes this divergence as follows, "Here (in the West) it is the ideas of faith and righteousness (in different proportions it is true) which are regarded as the essentials of religion; there (in the East) it is knowledge and mystery. Here religion is regarded as a rule by which to live, and a hope wherein to die; there as a key to unlock the spiritual and material universe. Here it is associated with work and charity; there with rest and

wisdom. Here a creed is admired for its simplicity; there for its complexity."

The contemplation of the Sufi is a hedge through which the missionary cannot penetrate, while the more degraded violent manifestations, such as we see in the various forms of the Zikr, permit of no approach but to those who are initiated.

Even if a missionary were a believer in the general doctrine of mysticism, it is doubtful whether he would possess a point of contact; there certainly does not seem to be a place of honour in this doctrine for the Redeemer of mankind. It is declared to be "a doctrine that God is to be sought and found in the secret places of the soul. Not in the outward world, however beautiful, is the true vision of God to be attained. Sunrise and sunset, and the evening star—these are but the outskirts of His ways. It is in the soul within us—in the hidden sanctuary—in the silence and secret of the human heart that the union which is true blessedness is won, and the vision is granted, which is peace." With this beautiful but subtle doctrine the mystic must learn the spiritual method of detachment, the closing up of all avenues of sense that the Infinite may be attained through the habit of contemplation. This is the clearing away of the surface interests before spoken of; and that strange unearthly quiet that follows enables the contemplative to revel in unspeakable ecstasy. This "Quiet" has been described as a transitional state which introduces the self into new activities; and although all superficial activity seems to have ceased, it depends, so the mystics say, upon deep, urgent action. It is contrasted with the passivity of the Sufis; for it is claimed to be a "deep and vital movement of the whole self which is too deeply absorbed for self-consciousness, which movement is set over against the fussy surface energies." It is part of the self's effort towards union with the absolute life and love—the outcome of the intense activity of the search for God. Quietism, which is closely akin to the passivity of the Sufi, is considered to be a base imitation of the true "Quiet," and may be produced by mental trickery. The confusion between these two processes is what has brought

mysticism into disrepute. But even in the true "Quiet" the sanest of the mystics have recognized a subtle danger, and many have raised voices of warning to those desirous of treading the mystic way. There is a vacant placidity and distracted mental idleness which the modern Sufi, and the would-be transcendentalist fondly rest in, deceiving themselves that they are enjoying the peace of union with the Infinite.

It is not surprising, if Christian mysticism with all its corrective influences is so prone to error, that Sufiism without rectifying power has become so gross and unreal.

The early Sufis were undoubtedly worthy men, their sincerity enabled them to endure considerable persecution at the hands of the orthodox Moslems; but in the end their steadfastness and real piety won for them a place of respect, and even led some authorities to accept them as true sons of Islam. They inspired much of the best Persian literature, and their ethical standard was high. The best of them renounced the world, its wealth and pleasures, and spent their lives seeking after God. Abu Said, a Sufi poet, said Sufiism was "laying aside what thou hast in thy head (its prejudices, fancies, and preconceived ideas), giving away what thou hast in thy hand, and not flinching from ought that may befall thee." In spite of its lofty ideals, and no doubt due to its fundamental errors, Sufiism, as Sell has pointed out, has not brought to bear any really regenerative influence in Islam; but in itself, so far as the lower classes are concerned, has become degraded and degrading. Men of the baser sort may become dervishes, and under cover of ostentatious profession are able to live lives of profligacy and shame." Degradation must be expected where the claims and needs of humanity are ignored in order that individuals may be free to attain divinity. Where personal existence is regarded as a mere illusion of the world of appearance, and where evil, too, is looked upon as a manifestations of the changeless essence of reality. Joy and sorrow, good and evil, pleasure and pain, are all alike but manifestations of the one great all. Evil is an illusion which is necessary to the manifestation of God.

And the soul united to God can do no evil, and is consequently above and beyond all religious and legal restraint. Rumi, another Sufi writer, says: "There is no absolute evil in the universe, recognize the fact that evil is but relative." Put in syllogistic form their teaching may be summed up as follows: "Things can be known only by their opposites. God desires to be known and He is good; therefore He can be known only by the appearance of evil."

Set over against this teaching the views of Christian mysticism which, in spite of much that may be said against it, has, through periods of intellectual and spiritual darkness, kept the true light shining; and which, as Lindsay has pointed out, did much to prepare the way for the liberty of its great Reformation. In the process known as the "purgative way," the Christian mystic recognizes its contradictory emotions, and the strife between good and evil, not merely appearances, but the evidence of a mighty struggle that is going on between right and wrong wherein he is being purged and made fit for union with ineffable love. And the best of them have not risen above their earthly obligations, but have, after their lofty ecstatic experiences, remained obedient not only to their religious obligations, but even to the minor regulations of their ecclesiastical life.

The popular forms of Sufiism, such as we find to-day in the antics of the howling dervishes, and the more common Zikrs, are rather forms of magic than activities of the mystic way; and are evidences of the degradation of Sufiism in its influence over the masses.

Although the system is apparently associated with an outward profession of Islam, it regards all religions as more or less perfect or imperfect, shadowings forth of the great central truth which it seeks fully to comprehend, and consequently recognizes all of them as good in proportion to the measure of truth which they contain." A Sufi writer says, "The ways unto God are as the number of the breaths of the sons of men,"

Contrast the saying with the utterances of the Eternal Son of Man, "I am the way, the truth, and the life; no man cometh unto the Father but by me."

This way, the Sufi, while he is a Sufi, cannot come, even though he be true to the highest ideals of his system, and the only way he can be approached is by the way of the cross, which can be preached only by those who have passed through those mystical experiences described by the terms Regeneration, Justification, Consecration, and Sanctification. He who preaches faithfully in the name of Him who has said, "I, if I be lifted up, will draw all men unto me," will find that his words will not be uttered in vain; but those words must be explained by the life and must be sealed by holiness in deed and thought. As a recent writer has said, "The world will believe in the efficacy of Jesus' death when it sees His followers living in the spirit of the cross."

With regard to the unworthiness of the lives of the mystics of to-day, Lane says that he was told that many of those who are desirous of attaining the office of Wali (dervish leader) in order to substantiate their claims have secretly poisoned or defiled food, and then have pretended to discover that it was poisoned by supernatural revelation.

Gardner, in *Faiths of the World*, says: "This class of superstitious devotees has succeeded in acquiring a strong hold over the minds and hearts of the lower class of Moslems. This influence they strive by all means to maintain and increase. They persuade the people that the descent of the dervishes is to be traced to Aly, and even to Abu Bakr, the first of the four immediate successors of Mohammed. They profess to work miracles, and have recourse to all kinds of juggleries and imposition, with the view of exalting themselves in popular estimation. Though some of them are far from being correct in their moral conduct, yet the ignorant and superstitious among the people actually believe that the souls of these pretended saints are already purified and united with God, and, therefore, are in no way contaminated by the deeds of the body."

A writer in the *Dictionary of Islam* says, "While there are doubtless many amongst the Sufis who are earnest seekers after truth, it is well-known that some of them make their mystical creed a cloak for gross

sensual gratification. A sect of Sufis called the Muhabiyah or 'Revered,' maintain the doctrine of community of property and women, and the sect known as the Malamatiyah, or 'Reproached,' maintain the doctrine of necessity, and confound all virtue with vice. Many such do not hold themselves in the least responsible for sins committed by the body, which they regard only as the miserable robe of humanity, which encircles the pure spirit." The same writer points out that some of the Sufi poetry is most objectionable and gross. While a quotation is made from the testimony of the Rev. Dr. Imadu'd-din, a convert from Islam, who before his conversion sought satisfaction for the yearning of his soul in Sufiism. He performed faithfully and earnestly all the prescribed exercises until he was exhausted by physical weakness; and his craving was intensified and aggravated rather than satisfied; and at last realizing the mockery and emptiness of the Sufi system, he was led into peace through Christ. Osborne also speaks of the vicious tendency of Islamic mysticism. He says, "The logical result of Pantheism is the destruction of a moral law. If God be all in all, and man's apparent individuality a delusion of the perceptive faculty, there exists no will which can act, no conscience which can reprove or applaud. The individual is but a momentary seeming; he comes and goes like the snowflake on the river; a moment seen, then gone for ever. To reproach such an ephemeral creature for being the slave of its passions, is to chide the thistledown for yielding to the violence of the wind. Mohammedans have not been slow to discover these consequences. Thousands of reckless and profligate spirits have entered the orders of the dervishes to enjoy the license thereby obtained. Their affectation of piety is simply a cloak for the practice of sensuality; their emancipation from the ritual of Islam involves a liberation also from its moral restraints."

HERBERT E. E. HAYES.

Belbeis, Egypt.

THE PRESENT STATUS OF MOHAMMEDANISM IN PEKING

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As far as the writer has been able to learn, no definite statement has as yet been made as to the number of Mohammedans in Peking, nor has the known number of their mosques been at all certain. It, therefore, may be of some interest to know that there need be no more uncertainty on the matter of the mosques. Unfortunately it is not as easy to count heads as it is to count mosques, so we must still be somewhat in doubt as to the actual Mohammedan population of Peking until a careful census is taken.

It has been the writer's privilege of late to visit all the mosques in and about Peking, to chat with nearly all the Ahongs, to meet a great many worshippers and watch them at their services, and to verify statements made, by asking a great many people the same questions. If there are any mosques which the writer has not seen, "surely it is because there is no light in them."

The result of these investigations is as follows:— There are altogether in the southern (or Chinese) city and in the northern (or Tartar) city inside and outside the walls thirty-two mosques. With one exception they all have an Ahong, or mullah, able at least to read the Koran in Arabic. That one exception is the smallest place of all in Chien Tzu Hsiang, where the so-called Ahong is really only the gate-keeper.

By careful questioning at each place, the number of Moslem families in Peking was found to be 5,949. Of course this number is approximate as the detailed figures will show, yet it is as exact as it can be made at present. According to the old Chinese rule, eight mouths was the average for one family, but in the case of the Mussalimanni, as they are sometimes called by the Chinese, the

average is about five. This seems rather surprising in view of the fact that each man is allowed four wives, but, as a matter of fact, the repressing hand of poverty is fully as heavy on the Mohammedans as it is on the Chinese, and very few have more than one wife. In some families there are as many as eighteen children, while in other families there are only two. The consensus of opinion was that five is a correct average. On this basis, therefore, there are not over 30,000 Mohammedans in Peking. According to Williams ("The Middle Kingdom," vol. ii., p. 269) there were 200,000 Moslems in Peking during the rebellion in Kansuh (1860-73), while Professor Vasil'ev states (cf., "Islam in China," by Marshall Broomhall, p. 195) that in 1867 Peking had 13 mosques and 20,000 families, and it is also stated in the same place that "with this statement M. de Thiersant agrees." How the number of mosques could have increased to 32 since 1867, and the population decreased from 20,000 families to 6,000, is difficult to understand. But to show that the writer's figures are correct, the details are herewith presented in tabulated form.

SOUTHERN CITY

Near Shun Chih Men (the gate which leads into the northern city)

Niu Chieh	2,000 families.
Chiao Tzu Hu t'ung	1,200 ,,

Near Ch'ien Men (gate leading into northern city)

T'iao Chou Hu t'ung	40 families.

Near Ha Ta Men (gate leading into northern city)

Hua Shih Ta Chieh T'ang Tzu Hu t'ung .. .. .. T'ang Ta Hu t'ung	800 families.

NORTHERN CITY

Near Shun Chih Men Niu Jou Hu t'ung .. .. .. Shou Pei Hu t'ung .. .. .. Tan P'ai Lou	160 families.
Fen Tzu Hu t'ung	80 ,,
Hui Tzu Ying	45 ,,
Near P'ing Tzu Men (Outside the city) Chieh Pei..	100 ,,
San Li Ho (one English mile out) ..	60 ,,
Near P'ing Tzu Men (Inside the city) Chin Shih Feng Chieh	40 ,,
Near Hsi Chih Men (Outside the city) Shih Tao Pieh	20 ,,

Near Hsi Chih Men (Inside the city)		
Nan Kou Yen	60	„
Near Te Sheng Men (Outside the city)		
Ta Kuan	200	„
Ma Tien	200	„
Near An Ting Men (Outside the city)		
An Ting Men Kuan	20	„
Near An Ting Men (Inside the city)		
Erh T'iao Hu t'ung	200	„
Near Tung Chih Men (Outside the city)		
Erh Li Chuang (⅔ English mile) ..	40	„
Near Tung Chih Men (Inside the city)		
Nan Hsiao Chieh	30	„
Near Ch'i Hua Men (Outside the city)		
Chung Chieh	200	„
Hsia P'o ..		
Pa Li Chuang (2½ English miles) ..	40	„
Near Ch'i Hua Men (Inside the city)		
Tou Ya Ts'ai Hu t'ung	100	„
Lu Mi Ts'ang Hu t'ung	80	„
Near Ha Ta Men (Inside the city)		
Su Chou Hu t'ung	13	„
Ha Ta Men Ta Chieh		
Chien Tzu Hsiang	7	„
Tung Ssu P'ai Lou	100	„
Near Tung Hua Men		
Ting Tzu Chieh	14	„
Near Hou Men		
Nan Hai Yen	100	„

The mosques are all in good repair inwardly, and with a few exceptions their outward appearance is quite respectable. They are all equipped with bathrooms, which are kept clean. Lately, the mosque at Ma Tien has had a new bath-house erected, which is not very dissimilar to the bathrooms at home in connection with our gymnasiums.

Prayers are offered by the Ahong every day at 5.0 a.m., 2.0, 4.0, 6.0 and 8.0 p.m., at which time all are invited to attend after taking a "Hsiao Ching," or small bath. This consists in washing the head, hands and feet. On our Friday at 2.0 p.m., the large weekly service is held, before which all must take a "Ta Ching" or large bath, and change their clothes. At the large weekly service the average attendance in the 32 mosques is 843, while on ordinary days, in about half the mosques, a few persons appear, and in the other half none but the Ahong. The reason for this small attendance is business.

Most of the people are poor and have to work hard to "pass their days."

Any young man, who is willing to be a disciple for ten years in order to learn Arabic and the duties of the office, may become an Ahong. After passing his examination he is ready for a situation, provided there is a vacancy. The Ahong is called by the congregation he is to serve. An old Ahong, who, I am told, has a propensity for quarreling, called on the writer and asked for help, as he was not wanted by anyone as Ahong. The Ahongs are given free quarters in connection with the mosques and a small monthly salary, according to the ability of the congregation. Except in the cases of the larger congregations, five taels ($3.50 gold) is probably an average monthly salary. As most of the Ahongs are from other places, they have no families with them.

Their knowledge of Arabic is undoubtedly, in the majority of cases, limited to the Koran, which they are able to read, but many of the Ahongs seem to be quite fluent in that tongue. The two best-known Ahongs in Peking are Wang Hao Jan at Niu Chieh and Chang Ch'ing Yün at Chiao Tzu Hu t'ung. Both have been to Mecca, the latter having made two visits. In addition he also visited Constantinople, Jerusalem, Moscow, St. Petersburg and other important centres. The former is well-known among the Chinese in Peking. In connection with the mosque of which Wang Hao Jan is Ahong, is, as far as I can learn, the only strictly Mohammedan school in Peking. This is conducted by Ali Riza Effendi (cf., "Islam in China," p. 292), who is to be assisted by a new arrival from Constantinople.* It is only for boys, and they are given a mixed Arabic and Chinese education. As a rule the Mohammedan children go to the Chinese schools.

The Mohammedan women in China, while more fortunate than their sisters in other lands in that they do not veil their faces, yet have no opportunity to worship in the mosques. They may worship at home if they choose, or stand outside the door of the mosque and listen to the chanting, but as there are no screens, such as one

* This teacher has lately arrived in Peking.

sees in other Moslem lands, behind which the women may worship, they are totally excluded from the mosque.

Occasionally the Ahong preaches in Chinese. There seems to be no certain custom in this matter. According to some reports there are two Chinese sermons a year. According to others, there is a short sermon every week. This sermon usually consists of exhortation to live a good life, explanation of the Koran and general advice. A Chinese friend, who is now a Christian, informs me that he occasionally visited a Mohammedan mosque with a friend before becoming a Christian, and was greatly impressed with the simplicity of the service and the sincerity of the sermons, so much so that had not Christian influences reached him at that time, he would undoubtedly have become a Mohammedan.

One feature of Mohammedanism which is common in other lands is noticeable by its absence in China, and that is the custom of calling the faithful to prayer from the minaret. In the first place the ordinary Chinese mosque is not furnished with a minaret; and in the second place, the scarcity of the Mohammedan population in the vicinity of most of the mosques rather discourages the Ahong from adding to his other duties that of the muezzin. Another reason is without doubt a wish to avoid having any trouble with Chinese, to whom the call to prayer might be objectionable. At certain times, however, the call to prayer is given in places where the entire population is Mohammedan. This is the case in the little village of San Li Ho outside the west city gate.

Five of the mosques are worthy of special mention from the fact that they were either built or repaired by Chinese emperors. The oldest mosque is that at Niu Chieh, which was built some time during the Sung dynasty (960-1278 A.D.), at which time the Mohammedans first entered Peking as residents. During the Ming dynasty (1368-1628 A.D.) the emperor (name uncertain) repaired it at his own expense, and called it the "Li Pai Ssu," or Temple of Worship. This is the common name for all mosques, to be sure, but the above term has special significance only in the case of Niu Chieh. Ching T'ai (1450-1458 A.D.) either built or

repaired the mosque at the Tung Ssu P'ai Lou, and called it the " Ch'ing Chen Ssu," or The Pure and True Temple. This title appears almost universally over the front doors or gates of the mosque grounds, but its special significance concerns only the above-mentioned place. Later on the emperor, Wan Li (1573-1620) either built or repaired the mosque in Erh T'iao Hu t'ung, calling it the " Fa Ming Ssu," or Temple of Law and Brightness, and the mosque in Chin Shih Feng Chieh, calling it the " P'u Shou Ssu," or Temple of Prosperity and Longevity. These four mosques are regarded by the Hui Hui* as their great mosques, although at present the last three are not great in any sense except in name. The last of the five referred to above is the Hui Tzu Ying, which was built by the emperor, Ch'ien Lung (1736-96 A.D.) for his Mohammedan concubine. (Cf., " Islam in China," p. 92ff). The tower on it was made to enable " The Captive Maiden," or, as she has been characterized by Dr. W. A. P. Martin in a short poem, " Almanna, the Maid of the West," to look from her palace in the imperial city across the road to the mosque which would remind her of home, and thus make her more content to dwell where she was. The sentiment regarding " The Captive Maiden " is not very strong among the Chinese, for her former dwelling-place, which was given the name of the " Home View Pavilion," is now being put to good use by the republican government. That whole district in the neighbourhood of the Hui Tzu Ying, which was once populous with Turkish Mohammedans, has changed considerably since Ch'ien Lung's day, and now not more than a few score of families remain, as can be seen by referring to the table of statistics.

As to the general character of the Moslems, there seems to be nothing special to discredit them. They have the name of being thieves, to be sure, but in this they are not different from their neighbours. They are very friendly, and the lesser educated ones are continually claiming that there is no difference between their " tao li " (doctrine) and that of the Christians. They, therefore, make common cause with the Christians against

* The usual name applied to Mohammedans by the Chinese.

the Buddhists and other idol worshippers. Inasmuch as they all speak Chinese like natives, it would not be at all necessary, in Peking at least, to know one word of Arabic in order to work among them. Their intercourse with the Chinese about them is somewhat restricted by their habits. They are cleaner than their neighbours, and because they do not eat pork it is extremely difficult for the Chinese to entertain them. Among the better classes this objection could be easily overcome, but among the ordinary people whose means are limited, unless their neighbours are willing to take what is offered, the Chinese prefer not to have much social intercourse.

While there are some Mohammedans in Peking who have money shops and large stores, and others who run dairies, by far the greater majority are camel, donkey, or cart drivers, retail dealers in mutton and other meats, and coolies.

There is at present, so the writer has been informed, a society of Moslems comprising the whole of China—*i.e.*, in an organized form. It is called the Ch'ing Ching Hui Chiao, and a man named Ma Cheng Wu is the president. Although his home is in the province of Honan, he is now in the province of Shansi, superintending school work there. The vice-president of the society is Wang Hao Jan of Peking. According to the statement made by the Aheng's assistant in the "Fa Ming Ssu," there was a general conference last year in Peking, to which over one hundred representatives came from all parts of China. This was the first conference of its kind and bespeaks awakened interest.

What the Mohammedans have is infinitely superior to much that is about them in the way of religion. For this reason they are more or less satisfied with it and are not in search of something better. Many of the more exaggerated evils that result from the Mohammedan religion in other lands are avoided in China by differences in customs and modifications of belief. For this reason there is less cause for discontent than there might be. What they have will continue to be enough until they know something better. At present the way is open for the followers of Christ to influence these people. It can

be done by a friendly propagation of Christian truth in connection, possibly, with some social work. The illusion on the part of the ordinary follower of the Prophet that Mohammedanism and Christianity are the same is our opportunity to lead these people into a fuller light. Nothing so far has been attempted in any special way for the Moslems in Peking.

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WAQF.

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THE silence of the Koran upon the subject of waqf is one of the most remarkable facts in relation to Mohammedan Law. In these modern times waqf has become, without exception, the most important problem for all Moslems, whether the subject be considered from the purely legal point of view, or as an economic problem striking at the root of all schemes for the development of the Dar el Islam. The following references will help to show that this statement is in no sense exaggerated. D'Ohsson,* writing a hundred years ago of the Ottoman Empire, said, "Les wakfs embrassent une grande partie des terres, des immeubles, des richesses de l'Empire." Gatteschi† in 1869 wrote, "Wakf properties constitute a very great portion of the lands and buildings of the Ottoman Empire"; and he quotes Heuschling‡ as saying that "three-fourths of the real property in Turkey is wakf, to the great loss of the treasury, of the collateral heirs, and of the creditors of the holder"; and even at the present time, according to Young§, waqf includes three-fourths of the building and agricultural land in Turkey. Clavel‖ states that the waqf property in Tunis amounts to a third, and that when the French assumed the direction of Algeria, fifty per cent. of the immovable property was subject to waqf. Such being the case, we readily agree with Syed Ameer Ali** that "the law

* D'Ohsson. "Tableau général de l'Empire Ottoman." 8 vols. Paris, 1778.

† Gatteschi. "Etude sur la propriété foncière, les hypothèques et les Wakfs." Alexandria, 1869.

‡ Heuschling. "L'Empire de Turquie," p. 105.

§ Young. "Corps de Droit Ottoman," 7 vols. Oxford, 1906, vol. vi., p. 113.

‖ Clavel. "Le Wakf ou Habous." Cairo, 1896, p. 3, quoting Bonnard, "Etude sur le Habous en Tunisie," and Zey's "Droit Mussulman Algérien," vol. ii., p. 181.

** Syed Ameer Ali. "Mahommedan Law. Calcutta, 1892, vol. i., p. 152.

relating to wakf is by far the most important branch of Mohammedan Law."

Waqf means "a stopping," "a standing still," and its essence is "immobility." The definition of waqf, given by the disciples of Abu Hanīfa is—"the appropriation of a particular article, in such a manner as subjects it to the rules of divine property, whence the appropriator's right in it is extinguished, and it becomes a property of God by the advantage of it resulting to his creatures."* Waqf, in its strict sense, is inalienable, and it is this essential inalienability of waqf property which raises an economic problem of the gravest importance. If real estate in Moslem countries could only be freed from the shackles of waqf, which render it inalienable, very great advantage would follow both from the point of view of agriculture and credit. The problem is similar to that faced in Europe in reference to Mortmain, and as drastic remedies would appear to be necessary. This economic "inertia" must be remedied at all costs.

The institution known as waqf finds its origin and justification in a ḥadīth or tradition reported by el Bukhārī† (A.H. 194-256). 'Umar, it is recorded, asked Mohammed how he ought to dispose of his property in Khaibar in order that it might be pleasing to God. The Prophet replied, "Immobolize it in such a way that it cannot be sold or made the subject of gift or inheritance, and distribute the revenues among the poor." Ameer Ali quotes the description of this scene as related in the "Ghâyat el-Bayān"‡ (A.H. 747). "The validity of waqfs is founded on the rule laid down by the Prophet

* Hamilton's Hedaya. London, 1870. Book XV., p. 231.

† Morand, "Droit Musulman Algérien" (Algiers, 1910, p. 249) is of opinion that waqf was already in existence in Medina before the time of the Prophet, and Dr. Nauphar "La Propriété," p. 131, appears to hold a similar view.

‡ The "Ghait el Bayan" is a gloss of the Hedaya in much repute in India; see Ameer Ali, op. cit., vol. i., p. 18. It is interesting to note that this account differs from that given by Bokhari, as it includes "children and kindred" among the beneficiaries; thus giving effect to the additions introduced by Abu Yussif and later jurists. See also Hedaya, loc. cit.; Morand, op. cit., p. 240, disputes the authenticity of this Hadith.

himself under the following circumstances, and handed down in succession by Ibn 'Auf, Nâfi' and Ibn 'Umar, as stated in the Jāmin' of Tirmizi. 'Umar had acquired a piece of land in Khaibar, and proceeded to the Prophet and sought his counsel, to make the most pious use of it, whereupon the Prophet declared, ' tie up the property and devote the usufruct to human beings, and it is not to be sold or made the subject of gift or inheritance ; devote its produce to your children, your kindred, and the poor in the way of God.' In accordance with this rule 'Umar dedicated the property in question, and the waqf continued in existence for several centuries until the land became waste."

The waqf here referred to, and it is important to note this, is the waqf " shar'ī," or " khairī," the " canonical " or " charitable " waqf. It is this waqf shar'ī which is referred to in the definition quoted from the Hedaya ; but the waqf, which is so universal at the present day, is of a very different nature. This second form of waqf has no true justification in the Sharī'a, but is the invention of the Moslem jurists of the second century of the Hijra sanctioned by custom, in consequence it is called the waqf 'ādī or ahlī, " customary " or " family " waqf. So completely has it superseded the original form of waqf that Morand* says that in Algeria it is the only one in practice. The development of this waqf 'ādī offers one of the best examples of the development of Mohammedan Law by tradition and the " *interpretatio* " of the jurists.

At the outset of our study we are thus met by a distinction of the greatest importance. Waqf is of two classes. The first, waqf shar'ī, has for its object either the promotion of religion, or some charitable purpose ; and the legal justification of this institution is the ḥadīth of Bukhārī already quoted. The second class of waqf is an extension of the original, an invention pure and simple of certain jurists, and, as we shall see, it has completely changed the essentially charitable nature of the original, and given it a purely material purpose. The ḥadīth itself, at least when considered from the jurist's

* Morand, op. cit., p. 258. M. Morand is Dean of the Faculty of Law of Algiers, and Lecturer in Mohammedan Law.

point of view, appears but a flimsy basis for such a far-reaching institution. "Dispose of thy land in such a way that it cannot be sold or made the subject of gift or inheritance, and distribute the revenues among the poor." Does it not sound like some counsel of perfection such as that addressed by Christ to His would-be disciple? "Sell all that thou hast, and distribute unto the poor."

Abu Hanīfa, like the other Imāms, refers to waqf; but he deals with it in a very incomplete and summary manner. It is reported of him that at first he did not admit of its legality,* whether this is so or not, he appears later to have approved of waqf, but only subject to two important conditions: first, that there should be an immediate and absolute dispossession on the part of the founder in favour of some charitable object, and secondly that the transaction should receive the sanction of the Kadi. In other words, he either did not know of, or did not approve of the waqf 'ādī. The true founder of the Customary Waqf was Abu Yūsuf (A.H. 113-182), the greatest of the Hanīfa's disciples. Unshackled by any binding statement of the Koran, and having as their only authority a vague statement of the Prophet recommending charity, the jurists were able to give their constructive faculties full scope. The result is a maze of conflicting authorities. Not only was school opposed to school; but also within the same school we find the same conflict upon many important details. Among the Hanafites the two disciples, Abu Yūsuf and Mohammed, continually criticised their master; while Mohammed, the moderate liberal, vainly tried to restrain the radical tendencies of Abu Yūsuf.

It would almost appear as if the latter's aim was to compel people to make waqf, for he casts aside every hindrance to the expansion of the institution. The first condition upon which the Hanīfa, his master, laid particular stress was, that the founder should immediately and absolutely dispossess himself of his rights over the property to be given in waqf. But Abu Yūsuf

* Morand, quoting Burhān ed Dīn Ibrāhīm et Tarābulusī, translated by Benoit Adda et Ghaliourgui "Le Wakf ou Immobilisation d'après les principes du rite haméfite," p. 3.

allowed the founder to retain a life interest in his property, which enabled him to continue to enjoy its revenues until his death, and after to secure this enjoyment in his heirs. This extraordinary innovation was not brought about by one stroke. First a very liberal interpretation was given to the " charitable or pious intention,"* which was the essential element of the waqf shar'ī. It was allowed to include works of social utility, not necessarily associated with the poor, such as hospitals, schools, wells, fountains, aqueducts, etc.† Then it was considered to be sufficiently " pious " if special provision was made for the founder's children or kindred. The waqf might be made in the name of a Mosque but the revenues would be paid to the beneficiaries named by the founder, and in this way he could entail his estate to a long line of persons. Later still it was admitted that he might appoint himself as the first beneficiary. According to the system developed by Abu Yūsuf, the founder, possessed an absolute freedom of disposition in regard to his revenues so long as there existed some " *universitas* " as ultimate beneficiary. What he decided, that was the law.‡

The second condition insisted upon by Abu Hanīfa was that the foundation to be valid should receive the

* " *Sadaga* means, properly speaking, a pious act . . . Probably, the only word by which it can be construed is the word ' charity,' as explained by St. Paul . . . In Mohammedan Law it means an offering or gift made with the object of obtaining the approval of the Almighty, or a reward in the next world . . . To give to one's child or wife is a Sadaga according to the Prophet's precept reported by Sa'd Ibu Abi Waggās." Ameer Ali, op. cit., vol. i., pp. 171-2. Cf. Alu Yūsuf as quoted in the Hedaya : " A man giving subsistence to *himself* is giving alms ! "

† " Every good purpose (wajjah el Khair) which God approves, or by which approach (gurba) is attained to the Deity, is a fitting purpose for a valid and lawful waqf or dedication." Ameer Ali, op. cit., vol. i., p. 216.

‡ " In the chapter on waqf in the ' Imam ul Mufti asco Jawāb ul Mustafi,' it is laid down that the observance of the rules laid down by the wâqf are obligatory, for the jurists hold such rules to be equivalent to the *Nass*, viz. : laid down by the lawgiver." " Surat ul Fatarava, p. 420, quoted by Ameer Ali, op. cit., vol. i., p. 338. This might be summed up in the rule of the Twelve Tables of Roman Law. " Uti legassit, ita jus esto."

approval of the Kadi, till that approbation was given there was no waqf. But according to Abu Yūsuf this was unnecessary, so long as the founder's intentions were clear the waqf was in accordance with the law and took immediate effect. This appears to be the view accepted in India to-day. And in Algiers, according to Clavel,* in nine cases out of ten the existence of a waqf is established by the evidence of witnesses and is not subject to the approval of the Kadi. In Egypt the approval of the Kadi is still considered essential.

Mohammed was utterly opposed to these innovations of his fellow disciple; and in this he appears to have had the support of the majority of the jurists of his time. They would all seem to have approved of some extension of the Shar'ī waqf, but they were unanimous in their opposition to the extreme views of Abu Yūsuf. Public opinion, however, was against them. The new waqf 'ādī was far too useful an institution to permit of its being strangled thus early in its career. In what lay the utility of the new institution? And what are the causes of its extraordinary development?

In the first place it is to be noted that the waqf shar'i had already assumed considerable proportions. The author of the "Fatḥ ul Qadīr," quoted by Ameer Ali,† gives examples of waqf founded by the immediate successors of the Prophet, some of which were still in existence when the author wrote. Although it may be permissible to doubt the absolute authenticity of this evidence seeing that the author, Kamāl ul Dīn al Siwāsi, wrote eight hundred years after the Prophet, yet it is only natural to suppose that an institution such as waqf should be widely practised. The teaching of Islam imposes charity as a duty upon all the faithful, and it is a natural phenomenon among all peoples that individuals

* Clavel, op. cit., vol. v., Hedaya: "Judging from the opinion of Mahommed, it is unlawful; and such is the opinion of Hilāl Kazen and Shāfi'ī respecting it."

† Op. cit., vol. i., p. 152. The "Fath ul Qadīr" was a collection of opinions and decisions of the highest Judges and Mufti, explaining the Hamafi Law. It was written by Mamāl el Dīn el Siwasi, who died A.H. 861.

should be led by instincts of piety to dispoil themselves of large portions of their possessions and devote them to the services of God and for the development of religion. It is also natural that those, who have been entrusted with the special duty of declaring the Word of God, and of interpreting the precepts of His prophets and apostles, should make every effort to encourage these sentiments, and do all in their power to inspire like acts of generosity in the interests of their common faith. Further, it is only too true that these acts of generosity are frequently the result of some passing impulse of religious fervour; means have, therefore, to be found to insure the gift against any subsequent change of mind resulting from a falling off in zeal on the part of the founder. The Moslem Imāms had as their inspiration the ḥadīth already quoted, and the waqf shar'ī became in their hands a powerful instrument in the service of religion and charity. But what of the waqf 'ādī ?

The principal reason for the popularity of the waqf 'ādī was the repugnance which the earlier Moslems evinced towards the new laws of succession devised by Mohammed and incorporated in the Koran. Women, who had been previously excluded from rights of succession, were now admitted and could not be disinherited of their "part." The Imāms, with the assistance of sunna, completed this reform by decreeing that a testator could not defeat the rights of his lawful heirs by making a will in favour of a stranger, his powers of disposition in this regard being limited to a third of his estate. The head of a family could, however, dispose of his whole property by gift, provided it took effect during his lifetime and that he divested himself of all proprietory rights in the object given. The waqf 'ādī of Abu Yūsuf was admirably suited to defeat the unpopular restrictions of the new laws of succession, and the people were not slow to discover its utility or to make use of it in giving effect to their wishes. It was this very fact that waqf might be used to defeat the laws of succession which led to the opposition of the canon lawyers, and several held that a waqf would not be lawful if it over-ruled the laws of succession. By the new device female heirs might be

excluded and the whole estate be given to some favoured heir; or entailed upon a series of heirs; or all the lawful heirs might be disinherited and the property bequeathed to an outsider. Nor need the founder suffer, since he might declare himself to be the first beneficiary and so enjoy a life-interest in his property. Moreover, he had full power to alter his original foundation at any time before his death, adding new, or excluding original, beneficiaries. He might even revoke the waqf itself by reserving to himself in the original foundation the right to sell the property which was made subject to the waqf. In the developed waqf 'ādī the rule appears to have been absolute that the will of the founder should prevail: "Uti legassit, ita jus esto."

There were two other uses to which the waqf 'ādī was frequently put, and they undoubtedly had a potent influence in popularising the institution. The head of a family, who feared that the family estates might be dissipated by his successors, might secure them against the prodigality of his descendants by founding a waqf. Each beneficiary was entitled to succeed and to enjoy the revenues during his lifetime, but he was obliged to pass on the estate intact at his death to the next beneficiary. Or the family estates might be formed into a waqf in the name of some charity, the revenues being entailed on the family, and in this manner there was a chance that they might be secured against the greed of the sovereign.

There was much discussion among the jurists as to what became of the right of ownership of the property given in waqf. On the one hand Abu Hanīfa says "it becomes a property of God," and this opinion is confirmed by el Ḥalabi (A.H. 956).* On the other it has been argued right that the founder retains some form of reversionary for himself or his heirs; thus, according to Abu Yūsuf, if a building is waqf and it be demolished and there are

* Sheikh Ibrahim ibn Mahommed el Hababi, of Aleppo, who flourished under Solyman the Magnificent, and died A.H. 956. "The declaration of waqf . . . extinguishes the title of the donor, vesting it in the Almighty (whatever the object to which it is dedicated), and makes it irrevocably inalienable and non-inheritable." Ameer Ali, loc. cit. Vol. i., p. 185.

no funds to repair it, the debris belongs to the founder or his heirs ; but the views of Mohammed, on this point, are more in conformity with the original conception of waqf, since he considers that if the original object of the waqf ceases to serve its purpose, the Kadi should have it sold and the funds should be invested in some other object more likely to fulfil the charitable purpose of the founder. There seems to be no support for the theory that the full right of ownership passes to the charitable institution.

Waqf is usually practised in reference to real estate, or immovable property, but the Hanbalis and Shāf'īs consider it lawful to create a waqf of movable property, and the Mālikis approve of this in a general manner. Abu Hanīfa, according to the Hidāya, declared that waqf of movable property was void. In this matter Abu Yūsuf is on the side of the conservatives, as he only approved of the waqf of movables in reference to war-horses and movables which are accessories to immovables : Mohammed, on the other hand, is much more liberal and allows it with but few exceptions ; while Zafar allows it generally.

Modern lawyers are at great pains to discover the juristic principle on which waqf is based. The Hedaya likens it to loan, which is undoubtedly incorrect : more generally it is referred to as a gift of the usufruct of the object. The Egyptian Codes refer to it as if it were something in the nature of a will. Certainly there are certain points of resemblance between waqf and either gifts or wills, but it differs from both in a number of points. It resembles a gift in that it is a liberality practised in the lifetime of the founder ; but it is, according to the stricter law, an irrevocable act, and gifts in Hanafite Law are not always irrevocable. In any case, it is not the gift of the full right of ownership but only of a right of usufruct. Waqf resembles a will since it may regulate the disposal of the revenues of the property in the future ; but unless the founder appoints himself as first beneficiary, the right passes at once to the beneficiary, and he has not to wait till the death of the founder. Further, as we have seen, one of the

commonest uses of waqf was as a means of defeating the rightful heirs, and in this waqf was directly opposed to the shar'īa laws of succession.*

The Roman jurists invented a system called Fidei-commissa, or trusts, in virtue of which a testator might appoint an heir and oblige him to pass on the property on his death to another person named by the testator. Or there might be a series of heirs appointed. There is certainly a resemblance in this to waqf, but the point of essential difference is that in waqf we have two classes of beneficiaries, the one enjoying the revenues and the other possessing the "*nuda proprietas.*"

Gatteschi considers that waqf shar'ī was borrowed from those peoples who were, or had been, under the rule of Rome, and who in consequence were familiar with Roman Law, and he finds a resemblance between waqf shar'ī and the *res sacrae* of Roman Law which could not be disposed of, and which in consequence were considered to belong to no one.† The *aedes sacrae*, he says, are exactly similar to the Moslem Mosques, which are the most strictly legal of all forms of waqf. Further, he considers the waqf 'ādī to be similar to the Roman "emphyteusis."‡ All these discussions, however, are not of much practical utility. Waqf, as developed by the Moslem jurists, differs from all other known legal institutions. It is not impossible that the jurists of Islam may have been frequently influenced by the rules of Roman Law, which without doubt were known to them; but it is obvious that alongside of certain superficial resemblances there are very important divergencies in detail between waqf and any of those institutions

* Cf., Digest 35, 2, 95, for "A husband is left sole heir, and charged to surrender, on his death, ten-twelfths to his son, and two-twelfths to a grandson."

† "Nullius autem sunt res sacrae et religiosae et sanctae quod enim divini juris est id nullius in bonis est. Res sacrae sunt quae rite et per Pontifices Deo consecratae sunt, veluti aedes sacrae et dona quae rite ad ministerium Dei dedicatae sunt, quae etiam per nostram constitutionem alienari et obligari prohibuimus, excepta causa redemptionis captivorum." Justinian, Institutes II., 1. 7, 8.

‡ Emphyteusis is bilateral and onerous, whereas waqf is unilateral and gratuitous.

which we have mentioned, and it is these essential differences which give to waqf its unique legal individuality.*

According to Ameer Ali,† "there is no essential formality or the use of any express phrase or term requisite for the constitution of waqf. The law looks to the intention of the donor alone. When a dedication is intended the law will give effect to it, in whatever language it may be expressed or in whatever terms the wish may be formulated. And a waqf may be made either verbally or in writing." The founder must have full legal capacity to dispose of his property, and the subject-matter must be his property. Any person of whatever creed may create a waqf,‡ but as divine approbation is essential, the object for which the foundation is made must be lawful both according to the laws of Islam and of the creed of the founder. There seems to be a difference of opinion as to the validity of a waqf made by an apostate.§ The rights possessed by creditors over the property before the creation of the waqf cannot be defeated, but creditors acquiring rights subsequent to the creation of the waqf cannot oppose it.‖ "If the waqf is in favour of an object recognised as lawful by the Mohammedan Law and religion, the waqf is irrevocable, absolute, and beyond question. This is emphatically the Mussulman Law according to the sects and schools."

A Mutawalli or Nāzir** must be appointed to administer the waqf, and the founder has complete discretion in regard to this appointment. This director is bound to bestow the greatest attention in the administration

* Clavel, op. cit., p. 32. See also Morand, op. cit., pp. 250-252, for examples of resemblances between the rules of waqf and Roman Law.

† Op. cit., vol. i., p. 174. See also the "Fatawa i Kazi Khan," a collection of decisions of Imam Fakha el Dīn Hasan Mansūr el Uzjandi el Farghāni, A.H. 692.

‡ Ameer Ali, op. cit., vol. i., p. 160. See also an article in "l'Egypte Contemporaine," vol. i., 1910, by F. Laloe—"Un Européen peut-il constituer un Wakf en Egypte ?"

§ Ameer Ali, op. cit., vol. i., p. 161.

‖ Ameer Ali, op. cit., vol. i., pp. 341, etc.; in this sense also "Radd el Muhtār," by Mahommed Anim.

** Ameer Ali, op. cit., vol. i., pp. 346 ff.

of the waqf, and must scrupulously observe the instructions of the founder, especially in regard to the disposal of the revenue. He may not divert the revenues to any other purpose than that designed by the founder, nor may he himself dwell in a house forming part of the waqf estate without paying the proper rent for it. If the director fails in his duties he may be removed by the Kadi, who has also power to fill any vacancy which may arise for any cause. The office of Mutawally ought to be gratuitous, as it is considered to be exercised for the love of God, but it is usual for the founder to fix a salary to be paid out of the revenues. But in practice it is common for the director to retain for himself a considerable portion of the income of the waqf. The position of mutawally is in consequence considered to be a lucrative one, and this is one of the reasons why a founder frequently appoints his children, or relations, or friends, as directors of his waqf.*

Inalienability was one of the chief characteristics of waqf, and it is one of the conditions mentioned in the ḥadīth ; but it is now recognised that the founder may reserve a power of sale. In the absence of this reserve the Kadi, if he deems it expedient, may authorise the sale of the waqf property and re-investment of the proceeds in any shape conducive to the proper maintenance of the waqf.† An exchange is also permissible so long as it is advantageous. Leases of waqf property are permissible, but the term is usually a short one, such as three years. But the Kadi may authorise the grant of a lease for any term which he may consider advantageous to the waqf.

Waqf, germinating from so small a seed so casually sown, has in these times assumed an extraordinary growth covering the greater part of the Dār el Islām.

* Young, op. cit., vol. vi., p. 112 footnote, quoting the " Akkiam-il-Evkaf," by Omar Hilmi, 1890, says that " two persons are responsible for each waqf, the administrator (mutawalli) and the inspector (nazir), who are both appointed by the founder." Gatteschi, op. cit., is in the same sense ; but in India and Egypt it appears that only one official is appointed. In India he is generally called " Mutwalli," while in Egypt " nazir " is the more usual title.

† Ameer Ali, op. cit., vol. i., pp. 341, etc.

Undoubtedly it has borne much good fruit, since a considerable proportion of waqf is still charitable, and even the waqf 'ādī has played a useful part, especially in times of tyranny and oppression. But with the years the weeds have increased, and it is often difficult to trace any likeness between this modern growth and the parent plant. Grapes may not grow on thorns, but unless there is careful cultivation the grapes will deteriorate and the thorns will become so rank as to strangle the parent vine. The abuses which had grown up around waqf in the Ottoman Empire were so manifold that they could not be overlooked by the reforms of the Tanzīmāt: and in Egypt the reforming instincts of Mohammed Ali were in like manner directed towards the administration of waqf.

The Sultans of Turkey, in 1591, placed the charitable waqfs under the supervision of the chief of the Eunuchs, who was given the title of Administrator General of the Waqfs of the Holy Places. The first reforms of the nineteenth century created an Imperial Administration of waqf, which was transformed into a Ministry in 1840. The Minister of Waqfs had a seat in the Council of Ministers, and had under his orders 2,000 officials whose salaries were paid out of the waqf revenues.* The abuses, anomalies and anachronisms of waqf led to many attempts at reform, and "In 1867 an Irāda ordered the consideration of the measures necessary for the complete suppression of waqf; but the influence of the civil law (*i.e.*, the Qānūn), even at this period of its apogee, was not sufficiently strong to deprive the Sharī'a of so vast and wealthy an estate. However, the reform succeeded in introducing certain modifications in the *régime* of customary or 'ādī waqf, these being within the competence of the civil law."†

In Egypt‡ in 1835 Mohammed Ali created an Administration of Waqf. It was suppressed in 1838, but

* Young, op. cit., vol. vi., p. 112.

† Young, op. cit., vol. vi., p. 113.

‡ See the Report of Shafik Pasha, Director General of Waqf, Cairo, 14th May, 1911, pp. 4, etc.

by a decision of the Privy Council of 1851, approved by the viceroy Abbas I., the administration was re-organized and re-established. The decision of the Privy Council may be summarised as follows :—Every Nāẓir of a waqf was obliged to make an inventory of the waqf property under his direction, and render accounts of his revenues and expenditure, the Nāẓir being held responsible for any losses. Every failure on the part of a Nāẓir to carry out the wishes of the founder was to be brought before the Maḥkama, which had the power to dismiss him. All the expenses of the Administration to be paid by the Ministry of Finance, the waqf property not being liable for any other expenses than those charged against it by the founder.

In 1878 the Khedive Ismail appointed his first Council of Ministers, and the Administration of Waqf was raised to the dignity of a Ministry ; but by a Decree of 23rd January, 1884, the Khedive Tewfik ordained that as the administration of waqf was so closely related to the Sharī'a, it was not appropriate that it should be connected with Ministries which were chiefly occupied with questions of administration and politics ; in consequence an independent Administration was created which should be directly under his control. But in the autumn of 1913, after the approval of the Khalīf had been obtained, the Waqf Administration was once more transformed into a Ministry. The waqfs, which were under the control of the Administration, included—all charitable waqf which had not been bestowed upon any particular individual ; all waqf, the beneficiaries of which were unknown ; and waqf placed under the control of the Administration by an order of the Maḥkama, or by the consent of their Nāẓir and beneficiaries. The control of the Administration extended to the dismissal and appointment of the Nāẓir, the supervision of the accounts, the grant of leases, the making of sales or exchanges, and, in fact, to all questions of administration. The Ministry of Finance also possessed a certain power of control in reference to the Budget of the Administration.*

* Report of Shafik Pasha. From 1905 to 1910 the Administration

For centuries it has been considered that waqf came exclusively within the sphere of the Sharī'a, but remarkable transformation is now taking place. We have already referred to Mr. Young's account of the encroachments of the Kanoun (Qânūn) into the sacred domains of the Sharī'a, the same phenomenon is to be observed in all Moslem countries which have come under European control. In Algiers and Tunis French influence is supreme, and the Cour de Cassation of Paris has been called on to decide knotty points of law relating to waqf. In India for many years Judges of alien faith have decided cases of Mohammedan Law, and not the least important of these have related to waqf. In Egypt cases of waqf have come before the foreign Judges of the Mixed Courts, and not infrequently conflicts of jurisdiction in regard to waqf have arisen between the Maḥkama and the Judges of the Native Courts, some of whom are English. And it is possible that a law may be necessary to decide these conflicts by declaring that while the Maḥkama retains its exclusive jurisdiction in regard to Sharī'a waqf, all cases relating to family waqf shall be within the competence of the Native Courts. Nor is this all. Throughout all these countries the influence of a new generation of Moslem lawyers and administrators, trained under European influence,* is making itself felt to such an extent that we may confidently look forward to yet further developments in the laws relating to waqf. "JURIST."

controlled 14,886 waqfs of which 8,339 were charitable and 6,574 were private waqfs (in Egypt a waqf, in which the beneficiary is a charitable institution, is called Waqf Khari, other waqf is called family waqf or waqf ahlī.

* Shafik Pasha received his legal education in Paris, and recently, when the Director General of Waqf wished to reform the legal department of the administration, he sent a mission to study the methods adopted by the Government Departments in Paris and London.

ISLAM AS A MISSIONARY RELIGION

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THE publication of a revised and enlarged edition of Professor Arnold's "Preaching of Islam"* brings before us not a few subjects which are of importance alike from a religious and from a political point of view. The book is a learned and valuable contribution to the history of the propagation of the Moslem faith from its first promulgation to the present time. Henceforth, no one who deals with the subject will be able to dispense with this volume. Its value is enhanced by the many references which it contains to authorities of all kinds bearing upon the history of Islam.

Yet, though the author by no means endeavours to conceal altogether certain very unpleasant facts, he nevertheless guards against obtruding them upon the attention of his readers. We might go further and say that he deliberately omits much that throws a lurid light upon the manner in which in early days, and sometimes in much more recent times, the faith of Mohammed has been spread by other than "peaceful persuasion." It is true that Professor Arnold in his Preface and also in his Introduction warns us that his book is "a record of missionary efforts and not a history of persecutions," and that "it does not aim at chronicling the instances of forced conversions which may be found scattered up and down the pages of Mohammedan histories." But when one undertakes to record the method in which the Moslem faith,—that of "the Prophet with the sword"—has been spread, it is hardly fair to omit the history of these persecutions, unless it can be proved that they took place in opposition to the principles and the example of Mohammed himself. The Professor seems to imply that this was the case by compiling a list of Koranic passages

* T. W. Arnold. "The Preaching of Islam: a history of the Propagation of the Muslim Faith." 2nd ed., revised and enlarged, pp. xvi. 467. Constable & Co., London. 1913.

of a contrary tendency, and by omitting nearly everything in Mohammed's own conduct which savoured of compulsion. In all seriousness, when enquiring into the manner in which Islam was first propagated, it is not fair to omit such precepts as these : " Fight* ye against those who believe not in God nor in the last Day, nor forbid what God and His Apostle have forbidden, nor profess the Religion of Truth, from among the People of the Book, until they give the tribute (*jizyah*) out of hand and be brought low (*or* and are little)." " When† the Sacred months shall be passed, then slay the Polytheists wherever ye find them, and seize them and besiege them, and lie in ambush for them with every ambuscade." This latter verse goes on to say that they are to be spared only " if they repent and raise the Prayer (*Salât*) and bring the fixed alms (*zakât*),"—*i.e.*, if they become Moslems. These are the principles laid down by Mohammed, as from God, for the guidance of his followers until the subjugation of the world should be complete, the first quotation shewing what treatment should be given to the " People of the Book," and the second that to which idolaters should be subjected. If Moslem propagandists have acted in a more humane manner under circumstances which prevented them from wielding the sword, that should not blind us to Mohammed's own teaching on the subject, for that undoubtedly has not only sanctioned but caused the steady, relentless, crushing oppression which Jews and Christians have for many generations suffered in Moslem lands. This has been far worse because more continuous than any of the old Roman persecutions during the first three centuries of our era. A Nero, a Domitian, a Diocletian, might rage for a few years and massacre Christians, but milder and more humane rulers relaxed their policy of persecution. Nothing similar has ever, to any real extent, alleviated the unhappy lot of Christians subjected to Moslem rule. The only variety to which they could look forward was one of those massacres, with their aftermath of forcible

* Sûrah ix. 29.

† Sûrah ix. 5, etc.

"conversions," of which those in Armenia and at Adana in recent years are but mild examples. Professor Arnold himself gives us occasional instances of this, such as the following: "It* especially irked the Moslems that any of the Arabs should remain true to the Christian faith. The majority of the Banû Tanûkh had become Moslem in the year A.H. 12, when with other Christian Arab tribes they submitted to Khâlid b. al-Walîd, but some of them appear to have remained true to their old faith for nearly a century and a half, since the caliph al-Mahdî (A.H. 158-169) is said to have seen a number of them who dwelt in the neighbourhood of Aleppo, and, learning that they were Christians, in anger ordered them to accept Islam—which they did to the number of 5,000, and one of them suffered martyrdom rather than apostatise." Such conduct on the Khalîfah's part could easily be justified by Mohammed's own example. For instance, Ibn Isḥâq tells us that many of the Jews living in and near Medinah in Mohammed's time "assumed the outward appearance of having accepted Islam" and that "they accepted it as a protection against† slaughter." That this fear of massacre was not without foundation is proved by the fate of their brethren, the Banû Quraizah, the Banû Qainuqâ , and the Banû Nadhîr. When Abû Sufyân‡ was brought prisoner before Mohammed, he was asked whether he acknowledged the latter to be God's Prophet. On his replying that he still entertained some doubt on the subject, al'Abbâs said to him, "Woe to thee! Become a Moslem and testify that there is no god but God, and that Mohammed is God's Apostle, before thy head is cut off." Convinced by this forcible and logical argument, Abû Sufyân and his two companions at once repeated the *Kalimah*. We have sought in vain for any mention of these and similar facts in Professor Arnold's account of Mohammed's own missionary zeal. The omission of all mention of Mohammed's distinct sanction of forcible conversion and of war for the spread

* P. 50.

† *Siratu'r Rasul*, vol. i., p. 183.

‡ *Op. cit.*, vol. ii., p. 215: Ibn Athîr, vol. ii., p. 93.

of the faith is a very serious blot upon the book. The matter is made worse by the comparison instituted between the few instances which the Professor gives of Moslems' use of the sword as a proof of their religion and similar conduct on the part of Charlemagne,* Cnut, and other misguided men who spread Christianity by the same means. Everyone can perceive that in the latter case the conduct referred to was *contrary* to both the example and the precepts of Christ, while in the former it *accorded to the full* with Mohammed's teaching and practice. The difference is fundamental, and no amount of special pleading or *suppressio veri* can alter this fact. No one who is properly acquainted with the history of the treatment of the *dhimmis* under Moslem rule will agree with our author's comment on certain cases of cruel persecution which he mentions in passing: "Such† oppression was contrary to the tolerant spirit of Islam."

The Professor does scant justice to the steadfastness of the Persian Armenians, descendants of those brought as captives to Isfahân by Shâh 'Abbâs (1587-1629), when he says, on Tavernier's authority, that most of them "appear‡ to have passed over to Islam in the second generation." On the contrary, they are very numerous in the neighbourhood of Isfahân to the present day, and have spread thence to India and the Malay Archipelago. They still preserve their Christian faith in spite of "the tolerant spirit of Islam." The latter was manifested for centuries in the law that, if any member of a Christian family became a Moslem, all the property of the whole family at once became his. A Christian who slew a Moslem in defence of his own life or the honour of his wife or daughter must die at the executioner's hands, unless he embraced Islam. If a Christian attempted to spread his faith, he was put to death. He had no right to appeal to the law for redress, under any circumstances. He must not ride a horse, and must not even enter the city of Isfahân on a rainy day. Similar

* P. 7.

† P. 77.

‡ P. 176.

tender and tolerant rules have been in force for many centuries in other parts of the Moslem world. The wonder is not that the number of Christians under Moslem rule has steadily diminished, but rather that any still cling to their faith. The writer of the present article has himself lived in an Armenian Christian village in Persia at the time when the "tolerant" Moslems were murdering and outraging the hapless Christians in Asiatic Turkey. He has a vivid recollection of seeing groups of Armenian men, forbidden to possess arms, standing about trying to cheer and encourage one another amid the snows of January, while the armed Persians were urging one another to emulate the glorious zeal of their "Turkish brothers" by massacring the Christians and seizing their property. It was pathetic to see the terror of the hapless women and children. In visiting an Armenian house, repeated knocking was required before from within the barred door a timid little child's voice was heard asking in Armenian, "Who is there?" If the answer were given in Persian, nothing would induce those in the house to open the door. On such occasions, —and they have been frequent in every land under Moslem rule for many centuries past,—the condition of the hapless Christians has been such as no words but those of Holy Writ can depict. "Thy* life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life. In the morning thou shalt say, 'Would God it were even!' and at even thou shalt say, 'Would God it were morning!' for the fear of thine heart which thou shalt fear, and for the sight of thine eyes which thou shalt see." Yet when, after centuries of such miseries, people have yielded to the inevitable and accepted Islam, an English writer gravely assures us that such conversion "was† not due to force," but to the "superior morality of the Moslem community."

All kinds of methods have been employed, in various countries and at different times, in order to spread

* Deut. xxviii. 66, ff.

† Language of this kind is often used in the book.

Islam. Here is one instance of Mohammedan zeal shewn in Chinese Turkistan and related by a Moslem writer with approval. "Mohammed* Khân was a wealthy prince and a good Musalman. He persisted in following the road of justice and equity, and was so unremitting in his exertions that during his blessed reign most of the tribes of the Mongols became Musalmans. It is well-known what severe measures he had recourse to in bringing the Mongols to be believers in Islam. If, for instance, a Mongol did not wear a turban, a horseshoe nail was driven into his head; and treatment of this kind was common. May God recompense him with good!"

Another method, and one frequently employed, is that described as practised in Malabar. "There† is an association entitled Minnat al-Islam Sabhâ, where converts are instructed in the tenets of their new faith and *material assistance rendered* to those under instruction."

An Ismâ'îlî missionary introduced among the Hindus, whose conversion he sought to achieve, a "‡ book entitled *Dasavatâr*, in which 'Alî was made out to be the tenth Avatâr or incarnation of Visṇu: this book has been from the beginning the accepted scripture of the Khojah sect." So in the Malay Archipelago, the Moslem teachers "knew§ how to accommodate their teachings to the existing beliefs of the Bataks and their deep-rooted superstitions." In a recent book, Pastor Simon has ably shewn what the result of this has been on the Batak character.

Professor Arnold has taught us not a few most useful lessons. He has shewn that, in the once "Christian" lands of Asia, the ignorance of their own faith, worship in a dead language, the quarrels of contending sects, the corruption of Christianity into a form of polytheism, the worship of dead saints, and the neglect of the clergy, all contributed to render professing Christians an easy prey to victorious Moslem hosts and made the progress of Islam possible. This should be a warning to those who at the present day depart from the simplicity of the Gospel. He points out the fact that in our own day Islam is making great steps in advance in Africa

* P. 238. † P. 269. ‡ P. 274. § P. 370.

and elsewhere, owing to the zeal of Moslem merchants and the employment of native converts as missionaries, to say nothing of its direct encouragement by certain European Powers who employ Moslem soldiers and officials in preference to all others. The part played in this propaganda by the polygamy of the Moslem teachers, whose heathen wives readily accept Islam, is noteworthy in Africa, as in other lands. To this may be added the fact that no spiritual change on the part of the convert is considered necessary, and that Islam is "the broad way, in which there is room enough for a man and his sins, whereas Christianity is a narrow path, in which a man must leave his sins behind him if he enters it" (as a Moslem once said to the present writer).

The perusal of this book should shew Christians something of the true nature of the Moslem peril, and should encourage us to multiply a hundredfold our efforts to stay the progress of Islam in Africa, by training native workers to meet the foe, and by preaching the simple Gospel of Christ, which alone has power to help men to break loose from their sins and enjoy "the liberty of the glory of the children of God."

W. St. Clair Tisdall.

A MOSLEM MISSION TO ENGLAND

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THE recent profession of Islam by an Irish peer has called attention to the existence of an organized endeavour to carry on a Moslem Mission in England. In view of the wild and self-contradictory reports that have appeared in the daily and weekly press, it is the object of this article to state briefly the facts of the case, but first it may be well to glance at attempts which have preceded the present effort.

It is twenty-four years since certain vernacular papers in the Punjab announced that several hundred Englishmen, with a Bishop at their head, had embraced Islam at Liverpool, and a challenge was issued to a leading Punjab missionary in connection therewith by a prominent Indian Mohammedan. It was necessary to track down very carefully the authors and the statements of this challenge, and in 1891 I personally visited Liverpool to see the "mosque," and to inquire into the condition of the alleged Moslem community. After my return to India these enquiries were continued with great care by Dr. H. Martin Clark, of the C.M.S., with the help of a shorthand writer, and the results are set forth in a pamphlet entitled "Moslems in Liverpool" (Calcutta Methodist Publishing House), by James Monro, Esq., C.B. The publication of these enquiries led the leaders of the Moslem community in India to print a manifesto disavowing the Liverpool movement as being no true representation of Islam. The reasons for this will be clear if I mention some of its characteristics.

A Liverpool solicitor, Mr. W. H. Quilliam, having first adopted Deism and then Islam, had rented a house in the West Derby Road, in the ground floor rooms of which he arranged a sort of Mohammedan worship. One service was held on Fridays, and two at eleven and seven

(not Moslem hours of prayer) on Sundays. The room was furnished with chairs, the Koran was read in English, and hymns were sung to a harmonium ; in fact, the whole was a farrago of Moslem and Christian elements. Nothing was done to erect a real mosque, though many Mohammedan seamen and traders visit Liverpool. In 1891 Mr. Quilliam claimed thirty English adherents, including children ; but since his repudiation by Indian leaders, little has been heard of his " mosque " in Liverpool ; and, if we may give credence to a recent correspondent in the *Daily Sketch*, it has disappeared.

Meanwhile, the first real mosque was erected in England by the late Dr. Leitner, formerly Principal of the Oriental College, Lahore. On his retirement from the Indian Educational Service, Dr. Leitner, who possessed much influence with Indian chiefs and rulers, was enabled by their help to acquire an estate at Woking, on which was situated the so-called Dramatic College. This he fitted up as a Hostel for Indian students, and, in order to secure a religious atmosphere, he provided a Hindu Temple and a Mosque. Unfortunately, Woking turned out to be too far from London for the purpose of students, who, moreover, did not entirely relish the necessary discipline, and the scheme fell through. After Dr. Leitner's somewhat sudden death, the property reverted to his heirs, one of whom, however, renounced his rights to the portion of the estate containing the Mosque and a house adjoining in favour of the Moslem community. For sometime, however, these were rarely used, and latterly a scheme was developed among Moslems resident in London for the erection of a suitable place for worship in the capital, though nothing definite has yet been done. Some two years ago, Khwaja Kamal-ud-Din, B.A., a Pleader of the Chief Court of Lahore, while on a visit to England, conceived the idea of starting a mission to Christians in this country, primarily with the view of combating what he regarded as the misrepresentations to which Islam was exposed in the West. Mr. Kamal-ud-Din is a member of the Indian Sect of Mohammedans, known as Ahmadiyya, the tenets of which are set forth in a paper by Dr. Griswold, of Lahore, published in the

Proceedings of the Victoria Institute for the 15th May, 1905. The founder of this sect, Mirza Ghulam Ahmad, of Qadian, in the Punjab, claimed to be the Mahdi, and the Messiah returned to earth, in one person. There is good reason to believe that the impulse of his mission arose from concern at the conversion of Moslems to Christianity in the Punjab, and his sect has been distinguished by considerable proselytising fervour.

Beyond acknowledgment of the founder as a special inspired messenger from God, the peculiar tenets of this sect are somewhat undefined. Mirza Ghulam Ahmad claimed to be not only Christus redivivus for Christians and Mahdi for Moslems, but also a new avatar or incarnation for Hindus. Hence he insists on the peacefulness of Islam as a religion, and interprets the duty of *Jihad* as striving for the spread of the faith by persuasion. Loyalty to the existing government is inculcated. Perhaps the most prominent point in their teaching is their advocacy of the "swoon theory" of our Saviour's Crucifixion. He is supposed to have been taken down insensible from the Cross, and to have been revived by an ointment brought by Joseph of Arimathea (this being the interpretation given of the spices mentioned in the Gospel). Jesus then escapes from Palestine and wanders away to Kashmir, where it is pretended that His tomb has been identified in the city of Srinagar. Mirza Ghulam Ahmad claimed to work miracles, and taught that those who believed in his message would be protected from pestilence. His own death by cholera was a great shock to many of his followers, but the sect remains and has a considerable number of adherents, especially in North India. It may be regarded as an attempt to mediate between the extreme rationalism of the School of Sayyad Ahmad, and the more conservative theology of Indian Islam, the futility of which, in its polemic against Christianity, was recognized by the Mirza.

The headquarters of the new Mohammedan Mission were at first established at Richmond, but in August last the missionary and his helpers migrated to the house at Woking, hard by the Mosque already spoken of. The Mosque is a neat square building of moderate size, sur-

mounted by a dome. It is well-carpeted, and warmed and lighted by electricity, and there is a bench along the left-hand wall for the accommodation of non-Moslem visitors. The reservoir in front was empty when I saw it, purification during inclement weather being attended to in the house, where the Khwaja was busily working in an office with his assistants. He was formerly a student for some years at the Forman Christian College at Lahore, and I am told that he has left his son under the care of the Principal, Dr. Ewing, towards whom, as towards some other missionaries, he entertains friendly feelings, though he believes himself misrepresented by those who have taken up an attitude of opposition to his propaganda.

The principal means by which this propaganda is carried on is a monthly magazine, entitled *Muslim India and Islamic Review*, which is said to have a circulation, largely gratis, of about three thousand copies in India and England. From time to time, as occasion offers, meetings are held at various places; for instance, at Cambridge a debate was conducted on Polygamy in January, 1913, in which the missionary stated: "As to the death of Christ, the Book of God says they did not kill him, and they did not crucify him; . . . it denies that Jesus was put to death by the Jews . . . Is not Lord Jesus indebted to Lord Mohammed?" And adds, "Even God was pleased to take birth in the house of a polygamist, as the blessed Virgin was the second wife of Joseph, the father of the Lord . . . Therefore, I say, if man has shown inclination by nature to be polygamous . . . you cannot dispense with it. You have to frame laws under which the institution under discussion may remain within its legitimate bounds. Islam has done so." Herein he varies from the ordinary reforming Moslem, who maintains that properly interpreted the Koran forbids polygamy, because it enjoins the man who has more wives than one to act with perfect justice towards them all, which is an impossibility. At the same time the Khwaja lays stress upon the fact that monogamy is a general rule among Indian Moslems. How it could well be otherwise, seeing that the numbers of the sexes are approximately equal, he does not debate.

Another meeting took place at the "Lyceum Club," at which the position of women under Judaism, Christianity and Islam was treated with a good deal of forensic ability, and the report of it is followed by an article on "Our Moslem Sisters," attacking the position taken in that report of the Lucknow Conference; and this is followed up by another entitled, "Did Christianity civilise Europe?" endeavouring to show that the process of amelioration took place in spite of Christianity, or at least in conflict with Christian leaders and teachers.

Another address is reported as given in the Theosophic Society at Folkestone, but chief attention is concentrated on the International Congress on Religious Progress at Paris in July last, at which Professor Monitet, of Geneva, read a paper on "Our duty towards the Mussalmans," in which he pleaded for appreciation of their position and considerate and respectful treatment of it. The Khwaja himself was invited to address the Congress on the subject of Islam, and reports a cordial reception. He makes this Congress the basis of a fervent appeal, published in an Urdu pamphlet for circulation in India. In this he tells his Indian Moslem brethren that the work of destroying the supernatural pretentions of Christianity has already been done for them by the Paris Congress, and now it only remains for them to step in and set forth Islam as the one rational and practical religion of the world. For this purpose he urges that a new English translation of the Koran should be published to remove the false impression which he believes to have been produced by the existing translations. The work, he says, is being done by a colleague at Qadian, who is learned both in Arabic and English, and funds are needed to have the book well-printed in England and widely circulated. This translation, if it sees the light, should teach us some lessons about Scripture translations made by a foreigner. Certainly in this, as other matters, the Khwaja, to say nothing of other Mohammedan and Hindu missionaries, has paid Christian missions the compliment of imitation.

The articles in *Muslim India* are, to a considerable extent, political, naturally dealing with the Balkan

situation as a vantage ground for polemic against the tolerance of Christianity, and with the political attitude of Indian Moslems. The December number concludes with an appeal to the community by Sayyad Wazeer Hassan to join the Hindus in their national aspirations, though he disclaims any hostile intentions towards the British Government. Another department of the magazine is entitled "Problems for Evangelists," in which objections and arguments are furnished much in the manner that we are familiar with in certain Mohammedan publications in India, though an effort is made to bring these more up-to-date. Mohammedan apologetic takes up some space: each number contains quotations of select passages from the Koran on certain topics, and there are frequent brief articles regarding sayings of Mohammed or passages in his life exalting his character and virtues. An article is devoted to the Koran and Astronomy, claiming that it anticipates modern discoveries. Other articles deal with such topics as "The Gospel of Hope," to show that the Moslem idea of the future life is superior to the Christian, or the "Moslem Lord's Prayer," a running exposition of the *Sura Fatiha* after the manner of Christian teachers, and we frequently find the Christian idea of the Fatherhood of God and other like conceptions introduced.

The last two numbers of 1913 are naturally much occupied with Lord Headley's profession of Islam, and he contributes several articles. In these he enlarges on what he is pleased to consider the tolerance of Islam and the absence of mysterious dogmas, which, he says, irritated him in the Christian religion. He had long been a Deist, and when he met with a clear exposition of the faith of Islam, he felt that this satisfied his religious requirements. The intolerance of Christianity was the result of clerical influence, which had its origin in the Middle Ages, "say, between the third and fifth centuries and later," when warlike chieftains of the age had to employ clerks or clerics, who were the only possessors of learning, and craftily evolved dogmas regarding hell and heaven. Hence "the birth of sacerdotalism and the determined bids for temporal authority right up to the

present date." Over against this, the simplicity of the Mohammedan religion is emphasised, and we are told that "there is a great smilarity between the characters of the leaders, as anyone will find out after enquiring into Mohammed's life; also the study of the Koran will reveal the fact that there is nothing antagonistic to previous revelations." In another connection, however, Lord Headley quotes from a speech delivered by the Khwaja, in Lahore: "It is the blessing of this very Government that I am freely unfolding my ideas, otherwise in Afghanistan [where Islam absolutely regulates the Government], if a Hindu make bold to say, even by way of prayer, that his Majesty the Amir may turn Hindu, he is sure to be stoned to death." It is sufficiently obvious that a nominally Christian Deist who is ready to swallow the historical contradictions of Islam, has but a very short step to take in order to become a Moslem; and having already emptied the Christian faith of its specific content, he may regard himself, as Lord Headley professes, to be still a Christian after he has embraced Islam.

In all these quasi rationalist attempts at argumentation, there is no trace of a real grasp either of the historical or the philosophical problems at issue: "The Moslem is bound by his religion to believe what explodes his religion." The Koran, by attesting the inspiration and veracity of earlier Scriptures, undermines its own contradictions of their statements and its claims to supercede them, nor is any contribution here offered towards the solution of this fatal antinomy. On the other hand, the childish eagerness with which any attack on historical Christianity is welcomed is pathetic, ignoring, as it does, the fact that such attacks tell equally against the historical foundations which Islam shares with Christianity. And as for the great problems of modern thought in relation to religion—creation and evolution —revelation and psychology—knowledge and faith —the Moslem messenger who comes to England does not even approach them. He can only applaud the followers of Voltaire and Strauss, imagining that they are paving the way for Islam. We notice with much regret

the tone of the editor's remarks on Zenana Missions in the last number of the review. Surely no plea for religion is strengthened by scurrility.

It is no new thing to find among nominal Christians unsettled minds who are ready to receive what, to them, is new teaching from the East, whether theosophic, or Buddhist, or Moslem. But the fact that an Indian Moslem is formally carrying on a mission in England, may serve to remind us of the practical concern which English Christendom has with Islam. It is no mere matter of theorising or comparative study of religion. The Mohammedan rightly does his best to propagate what he believes to be the true religion; if it be true, it should be believed; if it be right, it should be followed. If the Christian Church believes in her Saviour and desires that the benefits which He has brought should be preserved and extended to all mankind, she must evangelise the Moslem; but in no spirit of bitterness or controversy. He, too, feels the impact and disintegrating power of modern civilization and thought on his religious belief; and in offering him the Gospel of Christ in its pure form, we are helping him to save the foundations of the faith of Abraham and Moses, while eliminating errors which the illiterate prophet of the seventh century ignorantly proclaimed. Moreover, the fact that religious toleration and Divine Fatherhood and inculcation of monogamy are proclaimed by modern followers of Islam, shows that certain elements of Christ's Gospel have already won their acceptance, and is an earnest of more that may be hoped for, if the Church is at once faithful and charitable in her attitude to Islam.

H. U. Weitbrecht.

NOTES ON CURRENT TOPICS

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Educated Moslem Women.

THERE is a real call for spiritually minded women with university education to give themselves to literary work in Moslem lands. Mr. Arthur T. Upson calls attention to what Moslem women can do, in reviewing a book which appeared sometime ago in Cairo. He says :—

" The Eastern woman being so much kept in the background, it is not generally known whether she is really capable or not. It is, of course, quite misleading and unfair to say that, because the ' fellah ' woman is stupid and ignorant, therefore the Moslem woman, as a whole, is incapable. One does not need to be a Pierre Loti, or even one of his admirers, to discover, after a certain amount of residence in the East, that many of our Eastern sisters have very great capacity for learning.

" Readers of M. Loti's book will have become aware of the degree of culture reached by the Turkish lady, but this is, to a large extent, within the harem, whereas there are some in other lands whose deeds require a wider sphere to display them.

" Among these is the talented daughter of the Inspector of Arabic in the Egyptian Ministry of Education, who has, for some years, written under a well-known nom-de-plume.

" Another one is the editor of the book which lies before us. It is a thick quarto volume of 550 pages, entitled Ad-Durr al-Manthûr. It was published nineteen years ago, and seems to have been written two years before that time. It was brought out at the Government Press at Bulac, Cairo.

" The authoress, who styles herself a Syrian by birth, but an Egyptian by long residence, has given a most remarkable series of sketches of famous women. We have here something like 500 short biographies. It might have been thought she would write only of her own people. It were far more likely that she would do as many do, that is, would become so enamoured of the West as to forget the East altogether. Not so, Sayida Zainab Fawâz, the talented authoress, has treated of women in all ages and in all lands ; but although she ranges from Hagar, the mother of Ishmael (the reason for whose inclusion is obvious) to Mary, Queen of Scots, and then from the Queen of Sheba to Florence Nightingale, and from A'isha, the wife of Mohammed, to Queens Elizabeth and Victoria—yet she has them all clearly classified under their initial letters.

" It would open the eyes of many students of Arabic literature to read pages 294 to 306. Another A'isha wrote a Qasîda (Arabic poem), so arranged that every line contains a different specimen of the chief rules in rhetoric."

We need in every great intellectual centre of Islam those who will study the whole question of literature in its relation to Moslem womanhood : both what has been prepared by them and what should be prepared for them at the present time of intellectual awakening.

Carlyle on Islam.

For nearly three decades the educated Moslems of India have used Carlyle's Essay on the *Hero as Prophet* to help them to "whitewash" Mohammed's character. Now when they learn by accident the other and complementary statements of Thomas Carlyle, they are straightway offended. One of them, a student, writes to *The Comrade* of Calcutta :—

"It seems that the Senate of the Panjab University does not take the trouble of going through the books that it prescribes as the courses of instruction. 'The Hero as a Poet,' by Carlyle—a chapter in 'The Selected English Essays,' by Peacock, a course for the Degree examination for 1914 and 1915, shows that the book was not read at all, at least by the Moslem members of the Senate, who must have given their consent before the book was prescribed.

"The following few lines will be sufficient to clear my point. 'Selected English Essays,' by W. Peacock. Pages 392, 393. 'He did not feel, like Mahomet, because he saw into those internal splendours, that he specially was the "Prophet of God" : and was he not greater than Mahomet in that ? Greater, and also, if we compute strictly, as we did in Dante's case, more successful. It was intrinsically an error, that notion of Mahomet, of his supreme prophethood : and has come down to us inextricably involved in error to this day, dragging along with it such a coil of fables, impurities, intolerances, as makes it a questionable step for me here and now to say, as I have done, that Mahomet was a true speaker at all, and not rather an ambitious charlatan ; perversity and simulacrum ; no speaker but a Babbler ! Even in Arabia, as I compute, Mahomet will have exhausted himself and become obsolete while this Shakspeare . . . for unlimited periods to come.'

"At another place. 'But as for Mahomet, I think it had been better for him not to be conscious ! Alas, poor Mahomet ! all that he was conscious of was a mere error ; a futility and triviality—as indeed, such ever is. The truly great in him, too, was the unconscious : that he was a wild Arab lion of the desert, and did speak out with that thunder voice of his, not by words which he thought to be great, but by actions, by feelings, by a history which were great ! His Koran has become a stupid piece of prolix absurdity . . . inarticulate deep.'

"It is needless to say that no Moslem can tolerate such a book. It is a pity that such books should be prescribed as contain nothing but the production of prejudice and bias.

"Through your columns, Sir, I appeal to the Panjab University authorities to withdraw this odious book from the courses of study."

Washing the Kaaba.

Most of our readers have access to Burton, Burckhardt and other writers who have described the pilgrimage to Mecca, but we think that the following interesting account of the washing of the Kaaba will be new to many. It appeared in a series of articles on the Pilgrimage in *The Egyptian Gazette*, and is apparently written by one who knows Mecca thoroughly.

"On the 20th Moharrem the Kaaba is opened for the purpose of washing it, which is an operation of the greatest solemnity, performed in the presence of the Sherif, the Governor-General, and the notables of the town. The Sherif enters first and is followed by the rest of his

party ; and after having offered up a short prayer, two buckets of water from the Zamzam well are brought to him with which, and with small brooms, he washes the floor. When this is done he again washes it, but this time with rose water ; then the floor and the walls as far as the arms can reach are anointed with essence of roses, musk and other perfumes, incense being all the time burned. When all these operations have been performed, the Sherif stands at the door of the Kaaba and throws to the immense crowds assembled outside the brooms used in washing it. The fight to obtain these brooms, which are considered by the natives as among the most precious things in the world, is beyond description. Some of the *mutauwifin* or guides, however, sell to pilgrims brooms they soak in water which they pretend have been used in washing the Kaaba. The price of such brooms is at the lowest piastres 10. The threshold of the Kaaba is of silver and the two leaves of the door are made of sheet iron covered with gilt silver. The door, which is two metres above the ground, is reached by means of a wooden ladder overlaid with silver. The roof of the Kaaba is ornamented with precious stones presented by the different Caliphs. On the 27th of the month of Zul Kida the Kaaba is covered with white calico, which operation is called the *ihrâm* of the Kaaba, but in reality it is because the man in charge of it takes away this part of the *Kiswa* with the object of selling it."

Moslem University at Mecca.

The Bombay Guardian says : " Moulvi Shibli Noamani has come forward with another Mohammedan university scheme, which he wants to establish at Mecca. He has supplied the outlines of his scheme to the Mohammedan press. The new university will aim at teaching the Mohammedan youths from all parts of the world Mohammedan literature, but it will be conducted on modern lines. As to funds, he feels there can be no misgiving. There may be some trouble with the Turks who have never cared to educate Arabs, but the Moulvi is sanguine that these difficulties will be easily got over because when the Indian Mohammedans make up their minds to help this university, the Sultan of Turkey will not say No to the Indian Mohammedans."

Nationalists in Exile.

The Egyptian Nationalists, deprived of free speech by the suppression of their journals, have not ceased to fret under what they call the yoke of British bondage. According to recent news in the *Egyptian Gazette*, they are publishing an Arabic paper in Paris and sending it into Egypt surreptitiously. Turkey is as unwilling as is Egypt to harbour this species of Nationalist. According to the Constantinople papers, Sheikh Abdel Aziz Shawish, the notorious Nationalist agitator, will be appointed director of a religious establishment which it has been decided to create in Medina. This transfer to Arabia of Sheikh Shawish was, according to rumour, decided upon by the Union and Progress Party in order to keep him away from the Turkish capital, where his presence is increasingly inconvenient.

Moslem Children and Mission Schools.

The Mohammedan press in Cairo and in Constantinople from time to time contains warnings to parents, advising them not to send their children to mission schools because of the danger that they will either

lose all their religion or become Christians. The paper called *Es Sha'ab* recently contained these sentiments: "We know that the various missions of the religious fraternities are not concerned with education in the sense of progress, but are centers of propagandism, their only purpose being to turn their pupils from Islam to Christianity. Therefore we have for some time been warning parents against sending their children to these establishments. They enter them as Moslems, but having completed their education, they leave them either as total infidels or as Christians in everything but name." In an article which appeared in the *Jeune Turc*, Ahmed Aghaieff speaks of the instruction given in mission schools, as follows:—

"These schools have attracted up to this time quite a large number of Moslem children of both sexes. But a fairly perceptible current of adverse opinion is setting in against these schools, and this for several reasons. First of all there is the narrow fanaticism of those who direct these schools. These schools, so edifying from the Christian standpoint, are absolutely destructive from the Moslem point of view. They set themselves to the task of destroying all Moslem and national sentiment in their pupils; with this end in view, they rigorously exclude from their programmes all religious instruction for Moslem children, drive out the Turkish language and Turkish history, while forcing the children to attend Christian prayers, and compelling them to learn foreign languages and foreign history. In reality, they teach no positive result, for they merely destroy the religious convictions of their Moslem pupils without succeeding in making Christians of them. If those who stand at the head of these schools could avoid this narrow spirit, if they realized the necessity of respecting the language and religion of the country which shows them hospitality, they could attract a much larger number of children and render a real service as well to the countries which they represent as to the land where they live. But they are incapable of this; and the love of country, which is from day to day becoming more developed, is in a fair way to become a serious force against the education of Moslem children in foreign religious schools. We are fully and absolutely convinced that as soon as the native private or government schools can be more or less improved and multiplied, the current of Moslem children to these foreign schools will cease. And Moslem public opinion peremptorily demands that such improvements be introduced, that more sustained and more rational care be devoted to the school question."

Islam in the Philippines.

Last year Colonel Finley, of the United States army and the Governor of the Moros, visited Constantinople as representative of the Moslems of the Southern Philippine group. He has been in the Philippine Islands for eleven years, and seems to have won the confidence of the Moslem inhabitants. According to a correspondent in the Near East, the Moros have offered a spirited resistance at times to the occupation by the United States, but Colonel Finley, by his sympathy, firmness, and justice, has won them over to such an extent that they appointed him their representative to obtain their recognition by the Khalif at Constantinople, and gave him an enthusiastic send-off on his mission. Surely few Anglo-Saxons or Christians have had a more remarkable work entrusted to them.

The prime object of the mission was to obtain from the Khalifate the appointment of one or more Hodjas, or teachers, who should

endeavour to influence the mass of the Moro people in the Philippines to acquire a more enlightened knowledge of their own faith in the teachings of the Prophet, to impress them with the virtues of Mohammedan tenets in order that they may live more consistently in the light of the best culture of Islam, and to lead them away from the abuses which have sprung up in their religion. Whilst this is being done, it is expected that on the other hand the people will be impressed as to the necessity of submitting to the laws and regulations of the United States Government, and stress is to be laid on the fact that the United States Government is entirely non-sectarian, having no State religion and being absolutely tolerant of all beliefs.

One would like to know whether in such matters as slavery and polygamy the United States Government has made a compromise with Islam, and in how far the policy of the American Republic is to follow the lines of the British in Nigeria and the Sudan in discouraging missionary work among these Moslems.

The Italian Policy for Tripoli.

According to the Cairo daily press, the Italian Government has decided on founding a porch (riwaak) or hostel near the Azhar University for boarding those Moslem students of Erethrea and Tripoli who come to study at this institution. The hostel will contain 150 beds a large reference library, and all the necessary accompaniments of a boarding establishment. Italian masters will be engaged to teach the Italian language to the students at certain hours in the day. Monthly allowances are to be given to Tripolitan students at the Azhar. The object of the Italian Government, say the *Mokattam*, is to bring up teachers who will go back to Tripoli, and teach the coming generation Islamic doctrine, the Arabic tongue, and love of Italy.

Moslem Universities.

The latest news of the Aligarh University is regarding the question of affiliation. A meeting was held by the Committee, but they would not agree to the power given to the Viceroy as Chancellor of the University to be vested in him as Governor-General in Council. It also decided to name the University the Moslem University. The Committee has decided to send a deputation to the Viceroy, as there was unanimity on the question of having a University, and has sanctioned the interest of the University Fund to be expended for the furtherance of the University scheme by increasing the staff of the College and enlarging the buildings and sending promising young members to England to be of use as Professors in the University.

While the leading progressive Moslem University proposes to send its students to England for training, the oldest Moslem University, Al Azhar, is also stirred by the wave of progress. According to the *Egyptian Gazette*, the Sheikh of the Azhar Mosque has ordered that all students who have been for over seventeen years receiving instruction there, must be examined at the forthcoming examination, and those who do not pass it successfully will be discharged from the University. This is the first time that any such time limit has existed. Up to now a student might remain at this historic seat of learning all his life, and no one has ever been " sent down " for failing to pass examinations.

Moslem Missionaries.

In imitation of the organization in Old Cairo for training controversialists and Moslem propagandists of the faith, an association under the title of "Nazarat-ul-Ma'arif-ul-Qorania," has been started at Delhi for the training of Mohammedan missionaries intimately acquainted with their own religion and equipped with a knowledge of English and other modern languages. The organization proposes to award scholarships of Rs. 50 per mensem to graduates, who would undertake religious duty and receive their training at the institution. Those unacquainted with English will be taught English and other modern languages and receive substantial stipends. Nawab Vicar-ul-Mulk has given his wholehearted support to the Nazarat and invited public help for it. Her Highness the Begum of Bhopal has also expressed her approval of the purposes of the association and made a perpetual annual grant of Rs. 2,400.

An All Egypt Conference.

At the summer meeting of the American Mission at Ramleh, it was recommended that a committee be appointed to seek the co-operation of all the Missions in Egypt in inviting Dr. John R. Mott, as representing the Edinburgh Continuation Committee, to hold a Conference similar to those recently held in India, China, and Japan, sometime in the near future. The hope is that this Conference will lead to a closer correlation and the increased efficiency of all the agencies now working for the evangelization of Egypt and the Egyptian Sudan. The Committee is in correspondence with Dr. Mott and other missionary leaders, and has already secured the hearty co-operation of the other missions in Egypt. This preliminary notice is intended as a special call for prayer. If the proposed Conference is to produce results commensurate with the present day opportunities in Egypt, and really bind together all the Missions to a common task with a common faith and in a common hope, all preparation for the Conference must be in the spirit of intercession. Let us pray for each other and for the leaders in this enterprise ; for the Committee that shall be appointed that they may prepare the programme with wisdom, and that the results of the Conference may be spiritual and abiding.

Doubtless this Conference will consider such topics as were considered in Japan : The occupation of the whole field ; The Egyptian Evangelical Church ; Christian Leadership in Egypt ; The training of Missionaries ; Education ; Christian Literature ; and the Neglected Bedouin population. May we not hope that this Conference, like those held in the Far East, will be strategic in its conceptions and plans, and will result in the launching of an evangelistic campaign which will reach out to every village of Egypt.

The Lucknow Conference Literature Committee.

The second annual meeting of this Committee took place in Cairo last November. Six of the original members and five consulting members were present. The agenda and the minutes took a wide sweep of the present problems coming within the province of the Committee. Personal reports were heard from Algeria, Constantinople, Syria, Egypt and Arabia ; while correspondence from Baghdad, Turkestan, China and Persia brought the Committee face to face with present conditions in these widely separated lands.

It was agreed to continue this investigation of conditions in East Africa, China and Malaysia, through members of the Committee and workers in those regions.

Much interest was manifested in the plan for producing a new literature for boys and girls. Miss Trotter laid before the Committee a number of illustrated story parables done in a delightfully interesting and artistic form, some of which have already been published in Turkish. A strong sub-committee has taken this in hand.

A large part of the session was taken up in discussing plans for wider and more effective distribution of the literature already in existence, and especially among the large numbers of pilgrims from the East and the West. This brought into notice a new phase of the work in the matter of languages. Eighteen of the Nile Mission Press Khutbas are already issued in Turkish, but it was felt that these and other literature must be translated into French for use in various provinces in the Orient. A still larger need was apparent for the same literature in Russian and inter-Asian languages and where the distribution would not be hampered by conditions still existing in Turkey. Various other publications large and small were agreed upon and assigned to the proper persons and sub-committees.

A number of answers to the various publications have recently appeared in Turkish and Arabic. Some of them showing evidence of earnest study and an open-mindedness to truth. The larger volumes make much use of the queries and difficulties and cavils of the pseudo-higher criticism in Christian lands concerning the Bible, and many of the more daring and less trustworthy exponents would be surprised to know how large their names and half-baked theories figure in Moslem attacks on the authority and sufficiency of the Bible. As missionaries we once rejoiced in being free from such windy polemics, but are now having them thrust upon us in foreign lands and foreign languages.

It was noted with pleasure that, with some glaring exceptions, there was a better tone in such literature, and we welcome a state of public opinion where Christian as well as Moslem can discuss the faith of the other without raising the passions of a mob such as filled the theatre at Ephesus in Paul's day (Acts xix. 24). There is a danger in Turkey, since the abolition of the Government censorship, that the duties of the censor may be assumed by the more fanatical element in the large cities as represented in the lower class of newspapers. We can afford to be patient with this since we are sure there is an increasingly larger number who are inclined to ask for "fair play" in the matter of controversy, and a still larger number who are willing to look at the good in Christianity and try to find a way of linking it with the best in Islam.

F. E. HOSKINS, D.D.

Beirut.

The Koran and the Calendar Once More.

The controversy concerning the Hegira New Year's Day has not yet subsided in the Moslem press of Cairo, and complaints against the Grand Kadi's recent action in changing New Year's Day from Saturday to Sunday continue to be made. The latest complaint is one signed by the Imams and muezzins of the mosques of Cairo, and ends as follows :—

"The action of the Grand Kadi has thrown us into perplexity, and we do not know which calendar to follow. We cannot see how

anyone could have seen the new moon on the first of Moharram when for three days the sky was cloudy, and no moon could be seen. If the action was taken in accordance with instructions from Constantinople, then no allowance could have been made for the difference in the latitude of the two places. All our feast days and holidays have been thrown out of reckoning, and we anxiously wait to hear what the Mehkemeh Sharia has to say about this, as well as the Press."

Is the Veil Islamic?

The *Jaridah* and the *Shaab* of Cairo are now having a series of lively if lengthy controversial articles on the subject of the veil. The *Jaridah* favours the removal of the veil, while the *Shaab* prefers to remain conservative.

Writers in the first-mentioned journal declare that the veil is neither a Koranic nor Sunna institution, but an outgrowth of later times, and that the same may be said of the free relations between the sexes. It is true that some texts in the Koran mention the veil, but that happens only when referring to the wives of the Prophet, who were an exception to the rest of womenkind. Moreover, legalists have always maintained that a woman's face and hands should not be covered, and that free contact between the sexes was not reprehensible. Some even have gone as far as allowing woman to dispense justice in court.

The veil, says the *Jaridah*, is neither a religious nor a racial institution. Observe how the fellah women go about uncovered and no adverse comment is passed on them. Why should the restriction be limited to women of the better classes? The veil grew out of men suspecting women, and out of jealousy.

The *Shaab* takes up the controversy and tries to prove that the veil is a divine institution. After quoting one or two Koranic texts in support of its arguments, it states that in early Islam women were obliged to cover their faces, with the exception of one eye, as was done by Obeidah. Others considered woman's hair an ornament, and ordered it to be hidden. As to mixing with the other sex, nothing could be more contrary to the mind of the Prophet, who even made it illegal for woman to attend mosques where men congregate, much less secular social gatherings.

The Almighty has forbidden woman to look at man's face as he has forbidden man to look at her face, for the Koran says "it is the eyes that lust." The writer then quotes the following incident:—The Prophet one day had a lady visitor, when a blind man entered. "Hide your faces," called out the Prophet to his guest. The woman pleaded that the man was blind, whereupon the Prophet remarked, "He is blind, but you are not."

The *Shaab* concludes by saying that the above is the spirit of Islam which is contrary to the spirit of the age, that now tends to immorality and corruption.—*The Egyptian Mail*

Mass Movement in Central Celebes.

According to the *Malaysia Message*, a remarkable movement toward Christianity is taking place at Balantak in the eastern part of central Celebes. In the struggle for the animistic tribes between Islam and Christianity, the latter is beginning to win.

"From our Batavia contemporary *De Banier*, we learn that a remarkable movement towards Christianity is taking place in Balantak,

which lies at the Eastern extremity of Central Celebes, among people who have not yet come under the influence of Mohammedanism.

"The Dutch clergyman at Macassar, Rev. R. W. F. Kijftenbelt, to whose zeal it is mainly due that this movement is being followed up, writes as follows, on the 19th of September: I returned yesterday from a trip to Loewoek (the chief town of Balantak), Kolono Dale and Kandari. At Loewoek I met Mr. Kelling, who had just returned from Lamala. The people there are so eager to become Christians that within fourteen days 1,800 persons have joined our congregations. (Here follows a list of fifteen places, served by five native pastors, with a total Christian community of 2,356). I cannot yet find a suitable married pastor for Lingketen, where the people have long been waiting for a teacher. I certainly need an experienced man there. Towards the end of this month I expect about nine Minahassa teachers. Two of these go to Lingketen, and one of them to Pangkang. The Mohammedans on the coast are trying to carry on their propaganda even by baptising the people. But we quietly let them go their own way. (Dr. Adriani here inserts the following explanation: Mr. Kijftenbelt, no doubt, means the purification ceremony, by which the convert is taken to the river side where religious ceremonies are performed. Here his head is first cleansed with lime juice, and afterwards water is poured over him for the purpose of ceremonial purification. After this he is allowed to take part in the services, even though he is not yet circumcised. Many heathen are afraid of this operation, and believe that they will die as the result of it). At Tongke, where they understand that we do not interfere with the Mohammedans, even the children of the Mohammedan Balantak people attend our school. They gladly avail themselves of the instruction given there, and the Mohammedan chief, the Sangadji, has now given up his opposition, and is friendly towards us.

"At Binoeang (which is in quite a different district, lying in the Western part of Central Celebes, where a spontaneous movement towards Christianity has sprung up) four more teachers are coming to work."

BOOK REVIEWS

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The Cambridge Medieval History. Vol. II. Rise of the Saracens and the Foundation of the Western Empire. By various writers. Royal 8vo.; pp. 889. London: Cambridge University Press.

This volume contains at least three chapters of interest to students of Islam. The chapter, entitled "Mohamet and Islam," by A. A. Bevan, M.A., Lord Almoner's Reader and Professor of Arabic in the University of Cambridge, is a *resumé* of the life and teaching of the prophet. The writer has nothing new or striking in the treatment of his subject. He emphasizes the difficulty of estimating the character of Mohammed, and cites the example of Nöldeke, who abandoned his scheme of writing a history of the early Moslem empire because of his "inability to offer any satisfactory account of the prophet's character."

C. H. Becker, professor of Oriental history in the Colonial Institute of Hamburg, in his two chapters on "The Expansion of the Saracens," emphasizes the political aspect of Islam. He points out that historical research has modified the idea that "Mahomet and the first caliphs made all things anew and substantially created the civilization of Islam." He sees in Islam not the beginning of a new order of things, but claims it to be "the last link in a long development of universal history." He says, "Nothing absolutely new, therefore, arrives from the expansion of the Arabs, not even conditions uncongenial to the West of the Middle Ages; in fact, on closer examination, we perceive an intimate inner relationship in the world of thought between the Christianity of the Middle Ages and Islam." And, again, "It was not the religion of Islam which was by that time disseminated by the sword, but merely the political sovereignty of the Arabs. The acceptance of Islam by other than Arabians was not only not striven for, but was, in fact, regarded with disfavour. The subdued peoples might peacefully retain their old religions, provided only they paid ample tribute. As on conversion these payments ceased, at least in the early times, such changes of religion were disliked." He further says, "The sudden surging forward of the Arabs was *only apparently* sudden (italics ours) for centuries previously the Arab migration had been in preparation. It was the last great Semitic migration connected with the economical decline of Arabia . . . The expansion of the Saracens is the final stage in a process of development extending over centuries. Islam was simply a change in the watchword for which they fought . . . It would be a mistake to regard the Arab migration merely as a religious movement incited by Mahomet. The question may, in fact, be put whether the whole movement is not conceivable without the intervention of Islam . . . That strong religious tie which at the present time binds together all Moslems, that exclusive religious spirit of the later world of Islam, is at all events not the primary cause of the Arab migration, but merely a consequence of the political and

cultural conditions caused by it. The importance of Islam in this direction lies in its masked political character, which the modern world has, even in our own time, to take into consideration."

The writer's contention that the strong religious tie which binds together all Moslems, and the exclusive spirit of the later world of Islam, are merely a consequence of conditions brought about by the "migration" is open to question. It is exceedingly doubtful whether there would have been such an extensive expansion had it not been for the binding tie of "Islamic brotherhood." He himself says, "Hunger and avarice, not religion, are the impelling forces, but religion supplies the essential unity and central power." One is almost led to think that the writer, in his zeal for the political aspect, is unduly minimizing its religious significance. He says again, "The expansion of the Saracens' religion, both in point of time and in itself, can only be regarded as of minor import and rather as a political necessity."

The rest of this lengthy chapter, extending over thirty-six pages, contains a brief, historical survey of the conquests of the Islamic forces in Asia and Egypt, and the writer states that his "exposition differs radically from all the usual descriptions of the expansion of the Arabs, not only in our estimates of the sources and events, but also in our chronological arrangement of them. The conquests of the Saracens have in later years been a focus of scientific debate. Through the labours of De Goeje, Wellhausen and Miednikoff, a complete revolution in our views has been effected."

The next chapter, covering twenty-six pages, is concerned with the expansion in Africa and Europe. The writer tells us why he divides his subject into an Asiatic-Egyptian and an African-European expansion. "This division is founded, not on outward, but on internal reasons. Even at the present time Islam in Northern Africa presents an appearance quite different from the Islam of Asia and Egypt. The reason for this must be sought in the totally different composition of the population. The Aramaic element of Nearer Asia and Coptic Egypt offered much less resistance to the Arabian nationality and the Arabian language than did the Persian element in Mid-Asia. The Berbers or Moors of Northern Africa take up a middle position between these two; they certainly accepted Islam and Arabian culture, but they remodelled them, and preserved their own nationality in their customs and to a large extent also in their language."

The chapter begins with an account of the occupation of Alexandria, and gives a general survey of the progress of the forces of Islam in Africa, Spain, Sicily, Italy, etc., and closes with an account of the decline of the Saracen power. In concluding, the writer says: "The expansion has passed its zenith, and is now thrown back on Africa. The process lasted a few centuries longer in Spain, but here, too, Islam remained merely an episode in history. The blessings of culture which were given to the West by its temporary Islamitic elements are at least as important as the influence of the East during the time of the Crusades. The lasting injuries which the constant Saracen scourge inflicted on Europe must not be exaggerated, for the Saracens did only what every Christian maritime power of that period held to be justifiable. Robbery and a trade in slaves were as legitimate on one side as on the other. As far as their ideals were concerned, the opponents were evenly matched. It was only later on that the Western land produced from its own inner self a new world, whilst the East has never since

attained a higher pitch of excellence than that which immediately followed the Saracen expansion."

The chapter on "The Successors of Heraclius to 717 A.D." by E. W. Brooks, M.A., King's College, Cambridge, contains several paragraphs on the Saracen attacks on Constantinople. And throughout the volume are references to the history of Islam as far as it affects the period covered by the book. The chapters are scholarly and well written, and will exercise the critical powers of the student as he comes into contact (or conflict !) with opinions expressed by the writers.

H. E. F. HAYES.

The Gospel According to the Jews and Pagans. By SAMUEL E. STOKES. 16mo.; pp. 54. London: Longmans, Green and Co. 1913.

This book was originally published in India by the Christian Literature Society, and we are glad to welcome a British edition. It is written with only one object: to demonstrate from other than Christian sources that Christ was crucified under Pontius Pilate, and that in the first century after His death men and women of all ranks and nationalities worshipped Him as God and died rather than deny Him; that during the first and second centuries there was a growing Christian community with sacred books and worship, and whose pure and unselfish lives were a constant marvel to those about them. Section I. gives the celebrated passages from Tacitus (Ann. xv. 44), Pliny's Letters, Lucian of Samosata in the Death of Peregrinus, and Josephus. The text is given in the original with English translation in parallel columns. In Section II. the author gathers these facts into a woven, connected narrative, which he rightly entitles "The Gospel according to the Jews and Pagans." The whole volume is of special value to all missionaries among Moslems, and should be adapted and translated into Arabic, Persian, Urdu and Turkish as soon as possible. Although the Moslem mind does not appreciate historical criticism as it should, this testimony from non-Christian writers carries an argument which is not easily gainsaid. The testimony of Celsus the Epicurean is given in an appendix. Some of it might better have been given in the body of the book. We strongly commend this little volume for every missionary library. S. M. Z.

The New Testament Documents: Their Origin and Early History. By GEORGE MILLIGAN, D.D. Pp. 320. London: Macmillan. 1913.

The genuineness and authority of the Bible is the one fundamental question in the Moslem controversy. It is well-known that Moslems either assert the corruption of the documents which compose the Scriptures, or say that they have been abrogated and annulled by the revelation of the Koran. Every missionary, therefore, needs a good handbook on the subject, especially in regard to the New Testament text, so that he may present an intelligent theory of revelation and inspiration over against the mechanical and impossible theory which the Moslem holds in regard to the Koran. We know of no book better adapted for this purpose than these lectures delivered in Edinburgh on the Croall Foundation, in 1911. Although they cover a wide field and discuss many problems, the treatment is in every way thorough, and to those with a knowledge of Greek, fascinating. The outward form of the original MSS., including the material on which they were written and their preservation, the manner in which the text was inscribed, and the character of the handwriting, are discussed

in Lecture I. The text is illuminated by the reproduction of MSS., which will prove specially valuable in controversy. The subsequent lectures deal with the language of the New Testament, its literary character, the date of its circulation, and the collection of the various documents into the canon. The appendix contains invaluable notes on such subjects as, for example, the close of St. Mark's Gospel, the Epistle of St. Peter, and the Muratorian Fragment. This is his conclusion on the question of the Synoptics :—

" Let me say that from whatever point of view we regard them, whatever we think of their sameness in diversity, or their diversity in sameness, the general impression which these Gospels leave upon our minds is that of a harmonious whole, especially in so far as it relates to the Central Figure." He quotes Professor Burkitt, when he says : " Morally, ethnically, spiritually, they are all on the same plane. We cannot doubt that the common impression which they present of the way in which our Lord spoke, the style of His utterance, the manner of His discourses to rich and poor, to learned and unlearned, is based on true historical reminiscence." " The remarkable tendency of the ablest writers to see at the back of the Gospels, writings that were current within twenty years of our Lord's death, is one of the most outstanding fruits of modern criticism." S. M. Z.

An Examination of the Books of the New Testament (Nazara fî kutub al 'ahd al gadîd). By Dr. Mohammed Taufîq Ṣidqî.

Dr. Ṣidqî takes delight in controversy for controversy's sake, and has accordingly read widely in critical works of the West to strengthen himself in his attack on Christianity. This book, which is a reprint of several articles which have appeared in the magazine *al-Manâr*, is an attempt to show the untrustworthiness of the Gospel narratives by arguments which, in their general trend, are familiar enough. He relegates them to the second century ; he denies any justification for the traditional authorship ; the fourth Gospel especially he condemns as blatantly " tendenziös " ; and Moslem-like he considers that the author of the third sufficiently refutes any claim on his behalf to inspiration by confessing to having exerted himself in the effort to discover the true facts. We are not in the least surprised, nor do we complain that an educated Moslem should try to turn to account the methods and results of Biblical criticism, which to him are wholly incompatible with belief in an inspired book. But we do complain of Dr. Ṣidqî's methods. The stage of criticism which he presents, and, it may be mentioned, presents as though it were largely his own discovery, is wholly out of date. We cannot imagine that he is ignorant of the existence of living scholars, but we look in vain in his long list of authorities for a single one who would be recognised as a New Testament scholar of merit to-day. He is fond of quoting agnostics, and claiming that among them are to be found all Europeans who have honestly investigated the subject. In short, he ignores the fact that the position he takes up is that which has been worked upon steadily for the last half century, with the result that the dates of the Gospels have been steadily and rigorously pushed back and back, until Hamack himself has pronounced boldly, for instance, in favour of the Lucan authorship of the third Gospel.

If the first part of the book is, to say the least, disingenuous, the last part is far worse. Dr. Ṣidqî declares that, in spite of the efforts of the compilers of the Gospels to exalt the character and person of Jesus, here and there points have escaped them. We are ashamed to

defile a printed page by repeating his statements, but it is necessary in order to show the character of the book. He reiterates that what he says is not what Moslems believe about Jesus ; to them he is a pure and noble prophet ; it is what the Christian books themselves say. We quote the two most offensive instances :—(1) From the way in which Jesus and his disciples frequented the house of Mary and Martha, it is obvious that they were women of evil repute, and that the former went for immoral purposes. (2) The account of Jesus throwing off his garment after the Last Supper shows clearly that he was intoxicated.

We are willing to grant originality to Dr. Ṣidqî in such points, and are tempted to ask whether they are not reflections of a society, or at least of a state of mind, to which the uplifting of women, the casting out of devils, is unthinkable. A further sidelight is given by the author's admission that he was instigated by the "*tu quoque*" sentiment. Christian writers have defamed Mohammed—may not Moslems attack Jesus ? Dr. Ṣidqî is in Government employ. What would be the result of a Copt in a similar position who published articles one-tenth so revolting to the Moslem as these are to the Christian ?

R. F. McNeile.

The Lord Jesus in the Koran, etc. By Rev. J. Shillidy, D.D. Crown 8vo. Price 8 annas. Mission Press, Surat.

We are indebted to our Irish Presbyterian friends for this serious booklet. There is very much matter contained within its 142 pages. Dr. Shillidy has given us thirty-two pages of extracts from the Koran. It is interesting to note that nothing is given from the Traditions. That is hardly to be wondered at, for the references are very meagre, that of the Descent of Christ at Damascus near the White Tower, and the one on the Sinlessness of Christ being two of the few ; in fact, it is a disappointing quest to hunt through the Traditions for references to the Work and Person of Jesus Christ. Why is there such a disproportion between the position accorded Him in the Koran and that given Him in the Traditions ? Without doubt, the latter represents the place He finds in the actual life of the Mohammedans of to-day.

Pages 33 to 99 contain a most valuable and informing discussion upon the Forerunners of Jesus, His Annunciation, His Prophetship, His Personality, His relation to the other prophets, etc. We strongly advise every missionary to Mohammedans to procure this inexpensive book, as there are many points taken up by the author which are worthy of consideration and much thought.

The selections have marginal summaries and foot references. Rodwell's translation has been used ; and although this is notably better than Sale, which is a paraphrase rather than a translation, yet how much more helpful it would be to give an original translation from the Arabic. For example, on page 10 there is a quotation from Surat Al-Baqara, "Ruh ul-Qudsi" being translated by Rodwell "The Holy Spirit." This is very inadvisable, seeing that it means only "the spirit of holiness." It is, however, clearly shown on page 11 that it refers to Gabriel, for the name has been put within brackets. The student should consult Mylrea's pamphlet, "The Spirit in the Koran" (C.L.S., India). A more striking instance is found on p. 44, where the author labours to explain the meaning of the phrase "a holy son," one of Rodwell's few misleading translations ; an easier method would have been to translate *ghulām zaky*, once for all, "a *righteous* son," the word "zaky" coming from the same root as "*Zakat*"—*i.e.*, alms-giving (righteous deeds).

We might, perhaps, have advised leaving out the section from pp. 27 to 32, especially the quotation from "The Cave," p. 29, as it would seem hardly worth mentioning at all. Still, if this section calls the student to *think*, and to ask why there is no reference to Christianity after the Day of Pentecost, then the author will have been well repaid for his trouble. Dr. Shillidy has conferred a favour upon us, and we sincerely hope to receive further research volumes from the same pen.

A. T. Upson.

The Government of the Ottoman Empire in the Time of Suleiman the Magnificent.. By Albert Howe Lybyer, Ph.D. 8vo.; 350 pp. Harvard University Press, Cambridge, Mass. London: Henry Frowde. 1913.

Professor Lybyer's thesis constitutes Vol. XVIII. of The Harvard Historical Series, and will be of interest to those who wish to study the origins of the modern political conditions of Turkey, and the processes by which that remarkable state known as the Ottoman Empire has been built up from such apparently heterogeneous elements as Mongols, Persians, Greeks and others. The first part of the treatise is concerning the history and general character of the Ottoman peoples before the time of Suleiman, followed by the description of the features introduced by "the Great Legislator" under two heads, viz.: "The Ottoman Ruling Institution," and "The Moslem Institution." The construction of a sound, efficient government out of hordes so widely different, all constituting one great slave family; the deliberate incorporating of Christian youths, to the exclusion of others, into every part of the life of the Empire, to become loyal and ardent Moslems through an elaborate educational process, while their progeny were barred from participation in state affairs because they were Moslems; the development of a military, political and aristocratic fibre through the facilities provided by such a system; how Suleiman was able to show to the world the most thoroughly organized and efficient government in the world in the sixteenth century, but which, by its very rigidness, became incapable of growth and success for later years; these form the substance of the first 200 pages. Twenty-five pages are given to the Moslem Institution, which in the chapter on the comparison of the two elements of the Empire, seems to have been the stronger of the two. The bibliography is elaborate. The chapter in the Appendix on the Mogul power in India is concise and well-written.

R. S. McClenahan.

Adâb ul Layâqa. By Mohammed Massood. 8vo.; pp. 150. Cairo. 1913.

This book comes from the pen of that elegant writer, Mohammed Effendi Massood, an official of the Ministry of the Interior. I must here say that it is essentially written for Mohammedans owing to the many quotations from the Koran, the *hadis* the author gives, as well as for other reasons which will be noticed later, although it is equally instructive to all readers, whatever their creed or nationality may be.

The author begins his book with advice on how to walk and sit down, and then goes on to speak of how the well-bred man's head, face, eyes, ears, mouth, teeth, etc., should be taken care of, and how to sneeze and cough. These chapters are followed by another on hands, in which the author makes some very particular recommendations. The chapters on cleanliness and on clothes are the most important in the book. He recommends ladies not to go about at home in their worst dresses, and lose the respect of their servants and the love of

their husbands, not to wear more than one ring on each hand and two bracelets on each wrist. Then follow chapters on how to behave at table, on how to invite friends to dine at one's house, on visiting and visiting-cards, etc. The writer says that Oriental manners are against the idea of ladies having visiting-cards, but unfortunately he does not explain the reason. In the chapter on conversation, he says that a lady should not ask a gentleman how his health is unless he is either old or ill, and a man should not speak to his friend of his (the friend's) wife, but whenever the necessity arises to repeat what the friend's wife had said, to remark "it was said in the harem," or "it was said behind the veil." Likewise, in speaking to a friend of a member of his family, it is right and proper to say "my master, your father," or "your respected uncle," or "your well-guarded mother." He recommends ladies and children not to speak in society—perhaps from fear of their saying something stupid owing to their want of instruction!

The last chapters of the book deal with manners in discussions, with praising and with consulting others, and with correspondence, which is the closing chapter of the book.

The author has thus dealt with the greatest part, if not all, of the maxims of Oriental good breeding. The book is not compiled after any of the existing works dealing with European good manners, for various reasons, of which I may mention only two: (1) Oriental manners, in many respects, are different from European; and (2) in a book of this sort, say, in English, the author presumes that his readers are not entirely devoid of knowledge of how to behave themselves, except in a higher and consequently more refined society than that to which they belong.

The book is written in the author's usual style, which is both highly polished and vigorous, and he illustrates his maxims with poetry, stories of Mohammed, of Ali, of Aristotle, of Queen Marie Christine, of Lord Chesterfield, of Mr. Gladstone, of Arab princes and other notabilities. It bears on the title-page an announcement that the Ministry of Education has decided that it should be used for reading in Government schools, which is a most excellent measure to popularize good manners in the whole length and breadth of the country, and for which both the Minister of Education and his Adviser are to be congratulated. The book is well-printed on excellent paper and sold at a popular price. S. SPIRO BEY.

Orient and Occident. By MANMATH C. MALLIK. 8vo.; pp. 315. T. Fisher Unwin, London. 1913.

The author, a cultivated Indian barrister, states his purpose in the preface; it is to indicate some of the differences and agreements between the East and the West, and how toleration and mutual appreciation may bridge the chasm which still exists. The book is the more valuable because it gives the Eastern view of the West and will help missionaries to appreciate it. Serious charges are made as to the effects of British policy in India. The book does not touch directly on the Moslem question, but has a distinct message also for the nearer East. R. W. C.

Le Calvaire de l'Islam. 336 pp. Plon-Nourit and Cie. Paris. 1913.

Mme. A. de Rochebrume pleads with the young Turks to face their Calvary of internal idleness, fatalism and female isolation, and of external hatred and the devastation of the Bulgarian war, for the hope set before them of a resurrection to science, patriotism and feminism.

A realistic picture of expiring Islam, with regrettable details, is painted about an American heroine. A. S. P.

The Near East, Dalmatia, Greece, and Constantinople. By Robert Hichens. Illustrated by Jules Guérin, and with photographs. London: Hodder and Stoughton. 1913. 25/–.

This book and its companion volume on the Holy Land, similarly illustrated, are the result of Mr. Hichens' tour in the Near East just before the outbreak of the Balkan War. He was, in fact, arrested in Athens on suspicion of being a Turkish spy. He takes us with him through the cities and islands of Dalmatia, so comparatively little known to the English traveller, and through the far better known regions of Greece and Constantinople. The editors of the *Century Magazine*, for whom these articles were originally written and illustrated, could hardly have chosen two men more absolutely fitted for their task than the author of the "Garden of Allah" and Jules Guérin, nor two men more perfectly fitted to illustrate each other. The book is a riot of colour from start to finish, and the Near East is just that. The word painting of Mr. Hichens and the brush of M. Guérin call up one brilliant image after another, and if our memory of the same journey be correct (for we have traversed almost the same route), neither words nor colours exaggerate or distort.

There is little of the incident of travel in the text, comparatively little of the human element; simply a continuous kaleidoscopic presentation of the opalescent scene. If you want to *see* the Near East this is the book to read—not if you want to investigate her ethnology, her religion, or her politics.

As his novels have already, perhaps, led us to expect, Mr. Hichens is the happier the nearer he approaches the real East. His Constantinople is better than his Dalmatia. But he is happiest of all when he approaches a desert. His descriptions of solitudes are always masterly.

The photographs are excellent and well chosen, as are also the colour illustrations. Ruth Rouse.

The Fringe of the East: A journey through Past and Present Provinces of Turkey. By Harry Charles Lukach. Macmillan and Co. 1913. $4 *net*.

The chief charge that can be brought against this book is that it is out of date as far as the political situation is concerned, as its author frankly confesses in the preface. It is a record of travels in certain parts of the Turkish Empire in 1908; and Adana massacres, the Constitutional Revolution, the end of the Abdul Hamed *régime*, the Italian War, and the Balkan War, have changed the whole face of Near Eastern history since then. But the East remains the East, and Mr. Lukach's book is mostly concerned with things that have not changed and do not change. He travelled through Greece and certain of the Greek islands, visiting the monasteries of the Levant, Jerusalem and other parts of Palestine and Syria, and made a most interesting tour more or less off the beaten track through Aleppo to the Euphrates. He gives a bright and most readable account of his journeyings and succeeds in reproducing the atmosphere of Eastern travel. He gives the historical, racial and religious background to present day scenes and incidents; and it is quite clear that this background is the result of no one journey in the Near East, but of a longer stay there and much reading. He gives much interesting information on many interesting topics of which most of us are very ignorant, and our ignorance of which confuses most of our thinking on Eastern questions, missionary

and otherwise. He has a wide, if not profound, knowledge of the different Eastern Churches and sects, and of other religious bodies in the Turkish Empire, their history and their present day position, and can interest you in them all. He makes you see the extraordinary panorama of history that is forced upon your gaze as you travel in the Turkish Empire—Egyptian, Hittite, Assyrian, Hebrew, Greek, Roman, Byzantine, Crusading, Venetian—spread before you through their monuments like the geological strata in a great cliff. And he shows an affectionate interest in the modern Jews, Turks, infidels and heretics, their customs, their proverbs, their folk-lore, as well as in their roots in history. A genial, tolerant, chatty, interesting book, and illustrated with any number of good photographs. RUTH ROUSE.

Turkey in Agony. (With Complementary Notes). By PIERRE LOTI. Translated by BEDWIN SANDS. 16mo.; pp. 202. London: *African Times and Orient Review.* 1913.

Turquie Agonisante, the original of this volume, consisting of brief, impassioned appeals in behalf of that unfortunate country, was written in the hope of securing for her suffering peoples French sympathy and help; and, according to the translator, has "so gloriously accomplished its task," that the Ottoman Committee in London (a counter movement to the Balkan Committee) has issued an English edition, hoping for similar results in Great Britain. The letters, covering the period from the time of the great fire in Stambul, October, 1911, till April, 1913, deal chiefly with the Balkan War and its attendant *Christian* atrocities, although Italy may see herself as the invading tyrant in Tripoli; and the European Powers may discover their responsibility for the beginning of the Balkan War by "driving the Turks to extreme despair," and for its prolongation. The author realises that "Islam is dying out like a great sun near the hour of evening," and the thought brings him only sadness. Many who love our Moslem brothers and sisters see in this inevitable decline the hand of God's providence, ushering in a new and brighter day for Turkey and the whole Moslem world. C. B. K.

Veiled Women. By MARMADUKE PICKTHALL. 16mo.; pp. 320. London: G. Bell and Sons. 1913.

One more novel on the present-day impact of Western ideas on the world of Islam. In this case, the experiences of an English woman who takes upon herself the yoke of a Moslem marriage without realising the weight of its burden. Stories of harem life are told, often too realistically for the general reader; and whether it is the author's intention or not, the book proves that Western women converted to Islam descend to a lower plane of indifference and stagnation than their Moslem sisters, perhaps because in utter forgetfulness of the past lies the only hope of peace. C. B. K.

Madagascar for Christ. London: Friends' Foreign Missionary Society. 1914. Price, 6*d.* net.

During the summer of 1913 a joint deputation visit to Madagascar was carried out by nine leaders of the Friends' Foreign Missionary Society, the London Missionary Society, and the Paris Missionary Society, in the interests of the World Continuation Committee, and this record of impressions of the tour is important for those interested in the Malagasy Church and the stemming of the advance of Islam in the island in particular. The Moslem population is estimated at 75,000, and unfortunately theirs is "anything but a pure type of Mohammedanism, many vices being introduced, especially drunkenness

and immorality." A map showing the tribes in the island is included. E. I. M. B.

Italy in North Africa. By W. K. McClure. Demy 8vo.; pp. 320. Illustrated. London: Constable and Co.

An interesting account of nineteen weeks with the Italian Army in Tripoli. A Retrospect and a Forecast. "Turkish extortion and misgovernment have crushed the subject peoples, and let in the relentless desert upon the fields." The Occupation gives hope that before long "Italians and Arabs will be co-operating successfully in the revival and development of the country that now belongs to both." B. G. L. H.

The Man of Egypt. By Clayton Sedgwick Cooper. 16mo.; pp. 300. London: Hodder and Stoughton. 1913.

The object of this work, the author says, is "to give to the person who stays at home a brief unbiased idea of the coming man of Egypt in his industrial, educational, political and religious awakenings." It is the first in a series to be entitled "The Coming Men." The author is well-known in the American Student Movement in promoting Bible study, and has had large experience with college men.

In eleven brief chapters he gives us clever, appreciative, sympathetic, but sometimes rather superficial sketches of the land and its rulers, the people and their religious beliefs. The book has all the good points and some of the faults of the tourist journal. The whole question of the British Occupation, for example, is settled in sixteen pages, of which two are taken up with a list of the important personages whom the author met! His attitude toward the coming man of Egypt, awakened by the new education and the disintegration of the old faith, is full of sympathy, and he speaks a good word for missions and mission schools, especially the American Mission Training College at Assiut, which has 825 of these coming men enrolled as students. The chapter on Islam is full of minor mistakes or printer's errors: *Muzzein* for muezzin; *Mohammet;* "The Koran is the exclusive textbook at El Azhar"; "Koranic Petitions ascend to Allah without ceasing in the name of Mohammet"; "Historical allusions to the Prophet's *flights.*" The Apostle James is not referred to in the Koran as stated on page 207, nor does the Koran contain the statement: "Go, seek knowledge everywhere; if needs be, even in China" (p. 240). S. M. Z.

Mohammedanism in Malaya. By "M. D." S.P.G., London. 1913. 1*d.*

This reprint from "The East and the West" presents the appeal of the Moslems of Malaya to the British Christian public. Without professing to be more than a digest of facts found in the publications of those with first-hand knowledge of the field, it is a pamphlet worthy of close attention, the more so because the Straits Settlements have belonged to the British Crown for close on a hundred years, and this portion of the Empire has remained, so far as its indigenous people are concerned, entirely outside the purview of all missionary agencies. Considerable quotations are made from Gottfried Simon's "The Progress and Arrest of Islam in Sumatra," and it is to be hoped that readers of the pamphlet may be encouraged to study that more complete work bearing on the same subject. The steady progress and success of Dutch and German Missions to the Moslems of the East Indies is a strong incentive to the establishment of well-equipped British stations in the same region. E. I. M. B.

SURVEY OF RECENT PERIODICALS

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1. GENERAL.

A Missionary Survey of the year 1913. J. H. Oldham. *International Review of Missions.* Edinburgh, January, 1914. Section VI. of the Survey deals with "The Moslem World" and work among Moslems is also treated under the headings India, China, Malaysia and Africa.

Zum Achiqar. Th. Nöldeke. *Zeitschrift der Deutschen Morgenländischen Gesellschaft.* 1913. P. 766.

Zauw al-manija. A. Fischer. *Zeitschrift der Deutschen Morgenländischen Gesellschaft.* 1913. P. 113.

Arab. 'lata.' J. Barth. *Zeitschrift der Deutschen Morgenländischen Gesellschaft.* 1913. P. 494.

Zu aran. 'lata.' Arab. 'dati.' A. Fischer. *Zeitschrift der Deutschen Morgenländischen Gesellschaft.* 1913. P. 692.

'Zahir' im Marokkanischen. A. Fischer. *Zeitschrift der Deutschen Morgenländischen Gesellschaft.* 1913. P. 384.

Das Rätsel des Codex Cumanicus. Julius Németh. *Zeitschrift der Deutschen Morgenländischen Gesellschaft.* 1913. P. 577.

Les plus anciens Monuments de l'écriture arabe en Chine. Paul Pelliot avec des notes de Cl. Huart et D. Ross. *Journal Asiatique.* Paris. July-August. 1913.

Concerning (1) the origin and rendering of two fragments of Chinese and Persian (in Arabic script), dating from 1217 A.D., photographed in Japan by the Chinese scholar Lo Tchen-yu, and published in 1909 in the Chinese review *Chen Tcheon Kono Konang tsi*; (2) some Persian inscriptions of the Mongol period, discovered at Chantong by M. Chavannes and published in the *T'oung Pao* in 1908.

The Moslem Idea of Truth. Rev. S. M. Zwemer, D.D. *Lutheran Church Work.* Philadelphia. January 29th, 1914. Shows the low ideas of truth prevalent in Moslem lands.

2. SOURCES OF ISLAM IN ARABIA.

Zur arabischen Archelideslegende. A. Baumstark. *Zeitschrift der Deutschen Morgenländischen Gesellschaft.* 1913. P. 126.

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The Moslem World

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EDITORIAL

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THE task of evangelizing the Moslem world is not only a labour of love and a duty that taxes the very patience of hope, but it is first and always a challenge to faith. And it is this chiefly, not because of the strength and the extent and the baffling character of the problem outwardly, but because of its inner character. Islam challenges the very beliefs that constitute the essence of Christianity. In preaching to Moslems, we must contend for the faith once for all delivered to the saints, or acknowledge defeat and surrender at the outset.

Conciliation is our high privilege, but compromise is our chief peril. This is forcibly pointed out by the Bishop of Zanzibar in his recent Open Letter*: "I can speak only for what I see and know; and speaking for this Mohammedan land, I do not hesitate to say that a Church that has two views in its highest ranks about the trustworthiness of the Bible, the authority of the Church, and the infallibility of the Christ, has surrendered its chance of winning the Moslem; for his dependence upon his book, his traditions, and his prophet, will be broken not by a debating society, but by the living, speaking Church of the Infallible Word Incarnate."

A belief in the deity of our Saviour may be a mere matter of creed, the acceptance of a form of statement without personal experience, or it may be a conviction of the heart, a passion in one's life. In no part of the world's battlefield for righteousness and truth does belief in the deity of Jesus Christ so naturally and almost spontaneously turn from mere dogma into a logical

* *Cf.*, "Ecclesia Anglicana," 1913. p. 14.

necessity and a great passion as when face to face with Mohammedan denials of the claims of our Saviour. The challenge of the *muezzin* calling out the creed of Islam five times daily, is to the thoughtless tourist an artistic pleasure, to us it is a cry of pain; it hurts. In the silence of the dawn we cannot help saying softly that "it pleased the Father that in Jesus Christ should all fulness dwell"—not in Mohammed. We feel that "in Him are hid all the treasures of wisdom and knowledge," and that the ignorant in Moslem lands have a right to this treasure as well as we ourselves. But Mohammed has taken away the key of knowledge and left them in darkness. The Apotheosis of the Prophet of Arabia in later tradition, and according to popular Islam in the hearts of all his followers, practically puts him in the same relation to believers which Jesus Christ holds to us. That he and not Christ is their hope hurts us because we love them. And Christ loves them more. He sees them when and *because* they are "yet a great way off."

To those who accept this challenge of faith and this challenge *to* faith, there is a calm confidence of coming victory. Because nothing is impossible with God, therefore we believe and expect the humanly impossible. God cannot possibly be unconcerned in the issue of this conflict. It is the eternal purpose of our God that at the name of Jesus every Mohammedan knee shall bow. It is the promise of God that the knowledge of Christ's glory shall cover also these Moslem lands as the waters cover the sea. It is the command of God that they be evangelized. It is the character of God to be no respecter of persons or of races. On this fourfold rock of truth our faith rests firm.

To every missionary that great word of Isaiah is more than an Old Testament prophecy; it breathes the very passion of our daily prayers: "Jehovah, that is My name: and My glory will I not give to another, nor My praise to graven images." A passion for the glory of Christ is one of the deepest and highest motives for missions to Moslems. Who would not die for the honour of the King?

S. M. Zwemer.

THE BLESSING OF DISCOURAGEMENT

——:o:——

The traveller to Uganda is impressed with the all but utter contrast between the country through which he passes in north-eastern Africa and the country in which he finds himself on the equator. The primary difference lies in the rainfall. This has affected the soil, and this in turn has influenced the people. Where the rain fails, the soil is of necessity hard and barren, a few only of the hardiest shrubs survive the scorching heat, and these are shrivelled and stunted. Where the rainfall on the equator is abundant, the vegetation everywhere springs up in luxuriant prodigality, and the double harvest of each year calls forth little effort. The effect on the people is marked: each country produces its own type adapted to the environment in which their lives are set.

In the one country is produced a people sunny by nature, good-natured and easy going; in the other, under sterner conditions, is reared up a harder race inured to privation.

Missionary work in the two countries is no less dependent on its environment. In Uganda the conditions are in some respects singularly easy. Friendly chiefs, a people eager to be taught, the absence of a fixed creed, facilities for travel, a strong and sympathetic, if impartial, Government, have all combined to make the spread of the Gospel easy. The rainfall has been abundant, and the growth has been correspondingly rapid. The single fact that during last year alone (1913) the increase in the number of children in the Church schools of Uganda numbered 11,000, shows how rapid that growth has been and is.

But the very fertility of the soil has its own obvious

dangers: if the harvests are plenteous, no less do the weeds spring up with a rapidity unknown in a harder soil.

In the Mohammedan lands to the north-east everything is changed. A hard soil and a hard people, combined with a hard and dogmatic creed, have brought Christian missionaries face to face with a problem which must often leave them disheartened and weary, almost envious of those who are called to labour in the more fertile and inviting fields of the world. Where the one is hard put to it to harvest the vast crop that waits in every direction the hand of the reaper, the other thanks God for the isolated shoots that from time to time force their way up above the hard soil of indifference and contempt.

But the balance is not wholly on one side. The harder conditions of life unquestionably produce the sterner races. There are fruits which can only be borne where the conditions are severe, and they are among the finest products of the Christian faith. That is not lost labour which can show no visible results here and now. The value of discipline is in itself no light matter: the value of a work in God's sight is strangely different from the measure of success in the eyes of the world. Who can tell whether in the harder mission fields of the world God is not training by an iron discipline His best workers for a work in another life, for which others who have only laboured under relatively easier conditions have never been fitted? Not the achievement but the spirit in which the work is done ultimately counts.

Yet none the less is the training a hard test, and no thought of future gain can wholly compensate for present disappointment. Failure, like success, has its manifest dangers. It may easily discourage and take the heart out of the worker, or it may harden and produce a temper soured and embittered; it may depress and rob the life of all joy and almost of all faith in God. It is well for us to remember at such times that our Lord Himself passed through His hours of disappointment, and survived and triumphed. The 11th chapter of St. Matthew's Gospel shows something of the discouragement through which our Lord passed and how entirely He rose

above it. That chapter is for all His servants in like circumstances a continual inspiration.

1. He experienced discouragement. It came to Him from the people, for whose sake He had sanctified Himself. "We piped unto you, and ye did not dance; we wailed unto you, and ye did not mourn" (chap. xi. 17). Nothing could touch the stolid indifference even of that generation: the stern asceticism of John, the gentle persuasiveness of a greater than John were equally powerless: no logic, no appeal could touch a people too well satisfied with what they had to be conscious of any deeper need. It was a hard soil.

And discouragement came from a quarter from which least of all it might have been expected. The one who first of all had proclaimed the Messiah faltered and wavered, "Art Thou He that cometh, or look we for another?" (chap. xi. 3). The words must have fallen with a chilling effect on those who heard, some of whom first had faith in Jesus through the preaching of John, and with no less a chill on the heart of Jesus. It was His hour of disappointment.

The discouragement did not daunt Him. There is an instinctive tendency in us all when brought suddenly or unexpectedly up against opposition to seek a way of escape. To adapt the message to the environment; to eliminate or smooth over those features of it that excite opposition; to withdraw quietly from an inconvenient position and take up ground out of range of the enemies' guns. It is remarkable that in the moment when He most felt the full force of the opposition Christ hurled back the strongest of His denunciations: "Then began He to upbraid the cities in which most of His mighty works were done, because they repented not. Woe unto thee, Chorazin . . . it shall be more tolerable for Tyre and Sidon in the day of judgment than for you" (chap. xi. 20-24). He never swerved from His path because of opposition.

3. He was not depressed by His disappointment. Through the storms of seeming failure He traced the rainbow of Divine blessing. This discouragement was of God. Even in the face of it He burst out in triumphant

praise : " *At that season* Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and reveal them unto babes " (chap. xi. 25). How far otherwise has it often been with us ! Accustomed to look at the things that are seen, we grow discouraged when these fail us. We lose heart, we blame ourselves, and question the rightness of ourselves or our work in the world, the truth of our missionary call. We go on, but without joy. We preach and labour, but the life has gone out of the work. Nothing but the clear vision of God, the deep consciousness of a near relationship with Him, can enable us in such an hour to cry : " I thank Thee, O Father."

4. And He was not embittered by indifference or opposition. It is remarkable that the tenderest, the sweetest of His appeals comes forth from the midst of a record of apparent failure : " Come unto Me, all ye that labour and are heavy laden, and I will give you rest " (chap. xi. 28). From the heart of one who in the midst of a heavy experience of ingratitude and opposition had gained the secret of a Divine calm, welled forth those words that have refreshed and revived the heart of uncounted thousands. And only in the furnace of suffering, bravely and patiently borne in His name, can be truly learnt that message, which from our lips shall go forth to strengthen and uplift those who around us need our help.

J. J. WILLIS,
Bishop of Uganda.

BAHAISM AND RELIGIOUS ASSASSINATION

——:o:——

CHARGES have been made, in detail, against the companions of Baha Ullah of assassinating the Azalis, the followers of his rival Subh-i-Azal. Most of the information regarding the matter is to be found in the books and translations of Prof. E. G. Browne, of Cambridge University, the greatest authority on Bahaism, at least in the Anglo-Saxon world. I wish to present and weigh the evidence in hand regarding these accusations.

1. The first charge is *that Baha Ullah attempted to poison Subh-i-Azal, his half-brother* and predecessor. This charge is found in the *Hasht Behesht*, a history of Babism, by Aga Sayid Javad*, a prominent Mullah of Kirman and a leading disciple of the Bab. The occurrence took place when Azal and Baha were both at Adrianople under surveillance of the Turkish authorities. Baha, so it narrates,† ordered that there should be placed before him and " Azal a dish of plain food, with one side of which he had mixed some poison, intending to poison Azal. For hitherto the apportioned breakfast and supper had been from the house of Mirza Husain Ali (Baha Ullah). When that poisoned dish was placed before them, Baha pressed Azal to take of it. By a fortunate chance, the smell of onions was perceptible in the food, and Azal, being averse to onions, refused to taste it. Though urgently pressed, he refused, saying : ' It smells of onions.' Baha, supposing his evil design was suspected, and to disguise the truth, ate a little from the other (unpoisoned) side in order that Azal's suspicions might be dispelled and that he might eat of the poisoned side.

* " New History," translated by Prof. Browne, p. 200, Note 4.

† " Journal of the Royal Asiatic Society," 1892, p. 296, by Prof. Browne. Also " Traveller's Narrative," translated by the same author, p. 359.

Now, inasmuch as the poison had to some extent diffused itself to the other side, it produced some slight effect on Baha, causing him sickness and vomiting, so that he summoned his physician." This account was confirmed by Mirza Abdul Ali, the son of Subh-i-Azal, to Prof. Browne, when he visited him in Cyprus in 1888.*

The daughter of Baha, Bahiah Khanum, gives a contradictory account of the same affair.† She says that the feast was at Azal's house and that rice for both was served on the same plate, having been prepared in Azal's house. "The portion of rice intended for my father was flavoured with onions, of which he was very fond. The servant, by direction of Azal, placed this portion towards my father. He ate some of it, but fortunately not very much. He preferred the rice prepared for Azal, and ate of it. Soon after eating he became ill. The physician declared that he had been poisoned. He was so desperately ill for twenty-two days that the physician said he could not live." Mirza Abul Fazl, a Bahai writer, says,‡ "Azal sought to poison Baha Ullah, and attempted to do so twice, but failed to accomplish his design." "He repeatedly planned to murder Baha." Baha himself alludes to these events in the Sura-i-Haykal.§ "My brother warred with me. He desired to drink my blood. He took counsel with one of my attendants tempting him unto this. We went out from among them and dwelt in another house. Neither did we see him afterwards."

Thus we have brother against brother, each accusing the other of attempting fratricide. How shall we settle the question of veracity? Mr. Phelps makes a plea for Baha, but his words lack foundation. He says that Azal's story "is a *transparent* fabrication because it assumes an impossible ignorance on the part of Baha Ullah that Azal disliked onions, as well as the impossible

* "Traveller's Narrative," p. 369.

† Phelps. "Life of Abbas Effendi," pp. 40-44.

‡ "Brilliant Proof," p. 11.

§ "Chicago Edition," pp. 20-23; and "Traveller's Narrative," pp. 368, 69.

hypothesis that Baha Ullah would knowingly partake of food in which poison had been placed." But neither of these "impossible" things are a part of the story. The first objection can only be taken, if at all, to Prof. Browne's abridged account in the "Traveller's Narrative," and not to the original in "Hasht Behesht," which distinctly states that onions had communicated their flavour to the other side of the platter, contrary to intention; and, secondly, Baha supposed when he ate (according to the "Hasht Behesht" account) that the poison had not communicated itself to his side of the platter of rice. Those familiar with Persian *pillau*, or boiled rice, in which each grain is separate and dry, will see that it would ordinarily be quite possible to put onions and poison on opposite sides of the platter without either reaching the other side. Each man would help himself, according to Persian custom, from the side of the dish next to him. Moreover, it was customary to prepare the food for Azal in the kitchen of Baha.* Up to the time of the incident they had both continued to live in the same house. This is evident from Baha's words in the "Sura-i-Haykal," where he says, "We went out, dwelt in *another house, neither did we see him afterwards.*" This agrees with the "Hasht Behesht." In this and several other particulars the narrative of Bahiah Khanum is defective or misleading. Mr. Phelps' plea, on account of the character of the Bahais, begs the question. This charge and subsequent ones to be discussed, involve the integrity of Baha's character and that of his immediate disciples. The history shows no more reason to believe Baha than to believe Azal, but rather less.

2. The next charge of the Azalis is as follows†:—"Shortly after this, another plot was laid against Subh-i-Azal's life, and it was arranged that *Mohammed Ali, the barber, should cut his* (*Azal's*) *throat while* shaving him in the bath. On the approach of the barber, however, Subh-i-Azal divined his design, refused to allow him to come near, and, on leaving the bath, instantly

* Phelps. idem, p. 40. † "Traveller's Narrative," p. 359.

took another lodging, and separated himself entirely from Mirza Husain Ali and his followers."

On the Bahai side, Bahiah Khanum says,* "One day in the bath Azal asked the servant (of Baha) 'whether it would not be easy for an attendant who was not faithful to Baha to make away with him while shaving him.' The servant replied that this was certainly the case. Azal then asked whether, if God should lay upon him the command to do this, he would obey it? The servant understood this to be the suggestion of such a command, and was so terrified by it that he rushed screaming from the room. This occurrence was ignored by my father, and our relations with Azal continued to be cordial."

Here we have two stories in direct contradiction to each other. It may be observed that the attendant or barber, who was that day serving Azal in the bath, as is agreed by both parties, was a partisan of Baha,† without doubt the same barber, Mohammed Ali, who subsequently murdered the Azalis,‡ and who was decorated by Baha with the title Dallak-i-Hakikat,§ "The Barber of the Truth." It was much more natural that Azal should be suspicious of him than try to tempt him to kill Baha.

In either case, what do we see? Behold, these two "Manifestations of God" accusing each other of attempting assassination. They were brothers, both eminent disciples of the Bab, the "Point of Divinity" of the "new Revelation," both "revealers of inspired verses." The heart of each was full of hatred and envy and of desire to over-reach the other. Neither is worthy of credence, both being steeped in Persian deception from childhood. Possibly, at that time, each was ready to compass the death of the other. The subsequent history, however, casts back its reflection upon the murder-plots at Adrianople, and in its lurid light the character of the Bahais grows darker. As a consequence, the charges of the Azalis against the Bahais become probable and are easily accepted.

* Phelps, p. 39. † Idem, p. 38.

‡ "Traveller's Narrative," p. 361. § Idem, p. 362.

3. The *proved assassination of Azalis by Bahais at Acca.* The quarrels and plots at Adrianople led to complaints of each party against the other before the Osmanli Government. For the sake of peace and safety they were separated. Azal was sent as a prisoner-pensioner to Famagusta, Cyprus. Baha was removed to Acca, Syria. The "Hasht Behesht" says*: "With the latter were his family, about eighty of his adherents, and four of Subh-i-Azal's followers, to wit, Haji Sayid Mohammed of Ispahan, Aga Jan Bey, Mirza Riza Kuli of Tafrish, and his brother Aga Mirza Nasrullah."

These Azalis were murdered by the Bahais in Acca. Of this crime there are many who give testimony. (*a*) The "Hasht Behesht" says†: "Before the transfer was actually effected, however, Mirza Nasrullah was poisoned by Baha, at Adrianople. The other Azalis were assassinated shortly after their arrival at Acca, in a house which they occupied near the barracks, the assassins being Abdul Karim, Mohammed the barber, Husain the water-carrier, and Mohammed Javad of Kasvin" (all attachés of Baha).

(*b*) Subh-i-Azal independently confirmed this account in conversation with Prof. Browne.‡

(*c*) Bahai testimony also confirms it. Prof. Browne heard the story at Kirman from Sheikh Ibrahim, a Bahai, who had suffered imprisonment and torture for the faith, and who had seen some of the perpetrators while on a pilgrimage to Acca. He said,§ "The Babis were divided into two factions. So high did feeling run that the matter ended in open strife, and two Azalis and one Bahai were killed," at Adrianople. "The Turkish Government sent seven‖ Azalis to Acca with Baha. They—Aga Jan, called Kaj-Kulah, Haji Sayid Mohammed of Ispahan, one of the original companions of the Bab, Mirza Riza, a nephew of the last, Mirza Haydar Ali of Ardistan, Haji Sayid Husain of Kashan, and two others whose names I forget—lived all together in a

* "Traveller's Narrative," p. 361. † Idem, p. 361.

‡ Idem, p. 371. § "A Year Among the Persians," pp. 513-517.

‖ Possibly he counts those who afterwards left their allegiance to Baha.

house situated near the gate of the city. Well, one night about a month after their arrival at Acca, twelve Bahais (nine of whom were still living when I was at Acca) determined to kill them and so prevent them from doing any mischief. So they went at night, armed with swords and daggers, to the house where the Azalis lodged, and knocked at the door. Aga Jan came down to open to them, and was stabbed before he could cry out or offer the least resistance. Then they entered the house and killed the other six." In consequence, "the Turks imprisoned Baha and all his family and followers in the caravanserai, but the twelve assassins came forward and surrendered themselves, saying, 'We killed them without the knowledge of our Master or of any of the brethren. Punish us, not them.' So they were imprisoned for a while; but afterwards, at the intercession of Abbas Effendi (Abdul Baha), were suffered to be at large, on condition of remaining at Acca and wearing still fetters on their ankles for a time."

(*d*) Mr. Lawrence Oliphant gives an account of the Bahais at Acca in his "Haifa, or Life in Modern Palestine."* He substantiates the account of the assassinations, and narrates how Baha Ullah was called before the Osmanli Court to answer on the charge of complicity in them. He further states that after one session, Baha "purchased an exemption from further attendance at court, *with an enormous bribe.*"

(*e*) The defence, unable to escape the force of the damaging testimony or to deny the facts against such testimony, can only offer some excuses in extenuation. Bahiah Khanum† reduces the number of Bahais who made the attack on the Azalis to three, asserts that their intention was to threaten death and frighten but not to kill them, that but two Azalis were killed and also one of the Bahais, that the provocation was that the Azalis had slandered Baha Ullah, forged letters in his name, which incited the Government against him and were threatening to kill him, and further that Baha

* "Haifa, etc.", p. 107; "Traveller's Narrative," p. 370.

† Phelps, p. 75.

was not cognisant of their intention. But Prof. Browne shows that Baha regarded the murder with some complacency at least,* and refers to it in the Kitab-ul-Akdas, saying, " God hath taken away him who led you astray," viz. : Haji Sayid Mohammed, one of the murdered men, who was Azal's chief supporter. He also confirms the fact that Abbas Effendi interceded for the murderers and secured their freedom from adequate punishment. Just as Brigham Young† condoned and secured immunity from punishment, if he did not justify or instigate the crimes of his sect, Bahiah Khanum herself shows us that the murderers acted for the religion, and not from any private or personal motives ; in other words, committed " religious assassination," after the traditional oriental custom.

4. Various and *sundry other assassinations for the faith.* According to the Azali historian, these murders were followed by many others. Certain disciples separated themselves from Baha. Of these some fled from Acca,‡ " but the Khayyat Bashi (chief tailor) and Haji Ibrahim were assassinated in the caravanserai of the corn-sellers and buried in quicklime under the platform. Another, Haji Jaffar, importunately pressed his claim for a debt of 1,200 pounds which Baha owed him. (I wonder whether it was incurred to meet the ' enormous bribe.'). Thereupon Baha's amanuensis, " Mirza Aga Jan Kashani instructed a disciple, Ali of Kasvin, to slay the old man and throw his body out of the window of the upper room which he occupied in the caravanserai." It was then reported, " that he had cast himself out and died, yielding up his life to the Beloved." " All the prominent supporters of Subh-i-Azal, who withstood Baha, were marked out for death,§ and in Bagdad, Mullah Rajab Ali Kahir

* " Journal Royal Asiatic Society, 1889," p. 519 ; " Traveller's Narrative," pp. 94, 370.

† " Brigham Young," by Cannon, p. 271. " Brigham failed to punish or even condemn those criminals who served him too well."

‡ " Traveller's Narrative," p. 362.

§ " Traveller's Narrative," p. 359. " Journal Royal Asiatic Society, 1889," p. 519 ; 1892, pp. 995-96.

and his brother Haji Mirza Ahmad, Haji Mirza Mohammed Riza and several others fell one by one by the knife or the bullet of the assassin." The following others are specified with the place and name of the assassin,* "Aga Sayid Ali the Arab, one of the original 'Letters of the Living,' was killed in Tabriz by Mirza Mustapha of Nirak; and Aga Ali Mohammed by Abdul Karim; Haji Aga of Tabriz met a like fate, as did Haji Mirza Ahmad, the brother of the historian Haji Mirza Jani.† Another, whose faith had grown cold, was Aga Mohammed Ali of Ispahan, who was residing at Constantinople.‡ Mirza Abul Kasim was sent from Acca with instructions to "bleed that block of heedlessness whose blood is in excess." He robbed his victim of £350, with part of which he bought and sent goods to Acca. Another instance was Mirza Asad Ullah "Deyyan," who claimed to be a "Manifestation."§ "Mirza Husain Ali (Baha), after a protracted discussion with him, instructed his servant, Mirza Mohammed of Mezanderan, to slay him, which was accordingly done." Count Gobineau confirms this account.‖ Concerning these crimes we have also the independent testimony of Subh-i-Azal, who mentioned most of these instances by name and added several others. Azal said to Capt. Young, a British officer in Cyprus,¶ "About twenty of my followers were killed by the Bahais." He confirmed it in an autograph letter to Prof. Browne, saying, "They (*i.e.*, the Bahais) unsheathed the sword of hatred and wrought what they would. They cruelly put to death the remnant of my friends who stood firm." In the "New History"** Prof. Browne names over the list of those assassinated, and adds, "Of the more prominent Azalis, Sayid Javad, of Kerbela (or Kirman), seems to have been almost the only one who long survived what the Azalis call 'The direful Disorder.'" In Kirman, Prof. Browne said to

* "Traveller's Narrative," p. 363.

† Idem, p. 332. Also "New History," p. 391.

‡ "Traveller's Narrative," p. 363. § Idem, pp. 357, 365.

‖ "Religions et Philosophies dans l'Asie Centrale," pp. 277-278.

¶ "Journal Royal Asiatic Society, 1889," p. 996. ** P. xxiii.

the Bahais,* " From a statement of one of your own party, it appears that your friends at Acca, who complain so much of the bigotry, intolerance and ferocious antagonism of the Mohammedans, and who are always talking about ' consorting with men of every faith with spirituality and fragrance,' could find no better argument than the dagger of the assassin wherewith to convince the unfortunate Azalis."

5. The conduct of the primitive Babis and their leaders, and *their attitude towards the taking of life*, has a bearing on the question of the conduct of the Bahais, for up to the time of the residence at Adrianople they were identical. The history of the Babis is a bloody one. The " first blood-shed which took place in Persia (in connection with the Babi movement) was the murder of a Shiah Mujtihid by one or more Babis." It was a " religious assassination." The circumstances were as follows,† When the Bab, as captive, passed through Kasvin, *en route* for Maku, he wrote a letter asking succour from Haji Mohammed Taki, an orthodox Mujtihid, who was the father-in-law of the celebrated Kurrat-ul-Ayn. " The Haji tore the letter into fragments, and made some unseemly remarks." When this was reported to the Bab, he said, " Was there no one to smite him on the mouth ? " The Bahai historian (1880) continues, " Wherefore the Lord brought it to pass that he was smitten in the mouth with a spear head that he might no more speak insolently." Shortly afterwards a certain Babi,‡ named Salih, hearing the Mujtihid curse and revile Sheikh Ahmad, the teacher of the Bab, entered the mosque and slew him at the pulpit. The Bahai historian continues, " This was the consequence of the Haji's conduct to the Bab, and agreeable to the tradition

* " A Year Among the Persians," p. 530.

† " New History," pp. 274, 75 ; " Traveller's Narrative," pp. 311, 198, 99

‡ The Kasas-ul-Ulema, the Shiah history, says, " Certain Babis, stung by his words, fell upon him early one morning as he was praying in the mosque, and with knives and daggers inflicted on him eight wounds from which he died two days later."—" Traveller's Narrative," p. 198.

of the Imams, 'whosoever curseth us . . . is an infidel,' and so he deemed it incumbent on himself to slay him."

A variation of this story is found in a work by an American Bahai, Mary H. Ford, called "The Oriental Rose."* She narrates that Kurrat-ul-Ayn heard the Mujtihid cursing the Bab, and gazing upon him she exclaimed, "How unfortunate you are! For I see your mouth filled with blood!" "The following morning, as he was crossing the threshold of the mosque, he was struck upon the mouth by the lance of a hidden assailant. The attack was followed up by five or six other assassins, who beat the life out of his mangled body." "The strange insight of Kurrat ul-Ayn had foreseen it." "The assassination removed a serious obstacle from her pathway."

From these narratives, both from the pens of "Friends," it is evident that the Bab and Kurrat-ul-Ayn each spoke words which were direct instigations and incitements to their fanatical followers to commit murder. The chief murderer fled and "joined himself to the people of God" at Sheikh Tabarsi. Disregarding his crime, they welcomed him to their ranks as a "follower of God, and he attained to martyrdom.†

We can admire the courage and devotion of the Babis, but certainly their hatred and fanaticism carry them on to retaliation and revenge which are far from pure religion. Witness their deeds! Farrukh Khan, a prisoner of war, was first skinned alive and then roasted,‡ and twenty-two prisoners of war were put to death at the same time, at Zarjan. At Sheikh Tabarsi, by order of Janab-i-Kuddus, His Excellency the Holy, the enemies slain in battle were decapitated and their heads set on posts around the ramparts.§

The attempt to assassinate Nasr-i-Din Shah (1852) shows also the murderous spirit of the Babis. From seven to twelve‖ Babis were engaged in the plot, and

* Pp. 61, 62. † "New History," pp. 278 and 82.

‡ Idem, p. 115 and note, p. 411.

§ "New History," p. 73. "Traveller's Narrative," p. 178.

‖ Idem, p. 323.

four of them started out to take part in the assault. It was not, as is commonly represented by Bahais, the act of an unbalanced, weak-minded individual, but the revengeful plot of a number. The spirit of vengeance was very strong within them. Of this we have a witness from a very unexpected quarter, namely, the celebrated Bahai apologist, Mirza Abul Fazl. He writes,* "Numerous historical and tangible evidences can be furnished to prove that it was the pen of Baha Ullah which protected from death his own enemies, such as Subh-i-Azal, Nasr-i-Din Shah and certain great doctors and divines. Otherwise the Babis *would not have allowed a single one of these people to have escaped alive.*" He certainly must include Bahais, for the Babis would not have desired to kill Sabh-i-Azal.

6. But the assertion of M. Abul Fazl, that Baha was as the "Prince of Peace" among a lot of untrained, untamed disciples, will not stand investigation. For Baha's history shows the contrary. Baha, together with Azal, started for and tried to join the army at Tabarsi,† and was absent from participation in its sanguinary conflict, solely because his arrest by the Persian authorities at Amul prevented him from reaching the fort. After his release he fell under suspicion because‡ he "not improbably harboured designs of setting up a standard of revolt on his own account." He was, therefore, rearrested and sent to the capital. One of Baha's Tablets §is a pæan of exultation on the occasion of the death of Fuad Pasha, the vizier, who exiled him. He rejoicingly celebrates his death and consigns him to Hell, where the heart boils and the tormenting angel melts him and taunts him, saying, "This is Hell, which thou wert wont to deny night and day." Baha also commends suicide for his sake. It is narrated by Abdul Baha ‖ that rather than be separated in exile from Baha, "Haji Jafar was moved to lamentation, and with his own hand

* "The Brilliant Proof," p. 11.

† "New History," pp. 378, 79. ‡ Idem, 378-380.

§ "Journal Royal Asiatic Society, 1892," p. 271.

‖ "Traveller's Narrative," pp. 100-101

cut his throat." Baha, in the Lawh-i-Raiz, alluded to this event, saying, "One from amongst the Friends sacrificed himself for myself and *cut his throat with his own hand for the love of God.* This is such that we have not heard from former ages. This is that which God hath set apart for this dispensation." Another disciple attempted suicide about the same time.*

These instances are cited as proofs of the truth of the religion, by M. Mohammed Husain Shirazi, who says,† "More faithful and devoted (than the early Christians), some martyrs of our day have killed themselves with their own hands out of devotion to their Lord Baha." Again Baha sent Badi, the messenger, to the Shah, with the "Epistle" from Acca, assuring him beforehand that he was going to death. The letter could easily have been sent through one of the foreign consulates without sacrifice of life.

7. *Psychological attestation of the accusation* against the Bahais, of assassination, is seen in their doctrine of the power and prerogative of the "Manifestation," and the inference made by the Bahais from that doctrine. This is set forth in the Tablet of Ishrakat,‡ "Verily He (Baha) hath come from the Heaven of the Unseen, and with Him the standard of 'He doeth whatsoever He willeth,' and the hosts of power and authority. As to all else save Him: It is incumbent upon them to cling unto that which he hath commanded." "Woe unto those who denied and turned away from Him." "The Most Great Infallibility" is applied only to one (the Manifestation), whose station is sanctified above commands or prohibitions. He is proof against error. Verily if he declares heaven to be earth, right to be left, or south to be north, it is true, and there is no doubt of it." "No one has a right to oppose him, or to say, 'Why or wherefore'; and he who disputes Him is verily of the opposers." "He doeth whatsoever he willeth, and commandeth whatsoever he desireth."

In like manner Abdul Baha states the authority of

* Phelps, p. 50. † "Facts for Behaists," p. 42.

‡ "Chicago Edition, 1908," pp. 11-14.

the Manifestation,* "He is not under the shadow of the former laws. Whatever he performs is an upright action. No believer has any right to criticise." "If some people do not understand the hidden secret of one of his commands or actions, they ought not to oppose it."

These principles are boldly interpreted and applied by the Bahais to the subject under discussion. Sayid Kamil, a Bahai of Shiraz, said to Prof. Browne† with a look of supreme surprise, "You surely cannot pretend to deny that a prophet, who is an incarnation of the Universal Intelligence, has a right to inflict death, openly or *secretly*, on those who stubbornly opposed him. A prophet is no more to be blamed for removing an obdurate opponent than a surgeon for an amputation of a gangrenous limb." This opinion prevailed among the Bahais. At Yezd they said,‡ "A divine messenger has as much right to kill and compel as a surgeon to amputate." The Bahai Missionaries maintained§ that, "A prophet has a right to slay if he knows it necessary; if he sees that the slaughter of a few will prevent many from going astray, he is justified in commanding such slaughter. No one can question his right to destroy the bodies of a few that the souls of many may live." A Bahai acquaintance of Dr. Frame, of Resht, told him‖ "without any appearance of shame, that he paid so much to have a persecutor removed."

8. In connection with all the above facts, it must be kept in mind that "*religious assassination has been freely practised since the beginning of Islam*, and that the prophet Mohammed gave it the sanction of his example on numerous occasions." Prof. Browne,¶ who thus emphasises this fact, and gives instances from the Moslem biographies of Mohammed, points out its bearing on our judgment regarding the assassinations alleged

* "Answered Questions," by Barney, pp. 199-201.

† "Traveller's Narrative," p. 372. "A Year in Persia," p. 328.

‡ Idem, p. 406. § Idem, p. 306.

‖ "Moslem World," 1912, p. 237.

¶ "Traveller's Narrative," pp. 371-73.

against the Bahais, and concludes, " In Asia a different standard of morality prevails in this matter." Certain facts regarding the Imams revealed in the dark annals of Islam, show what historical precedents the Babis and Bahais had back of them. Consider the deaths of the twelve Imams. Ali was *assassinated with a dagger, Husain killed after battle, nine other Imams were *poisoned*, and the last one mysteriously disappeared.

To sum up. Our investigation has led to the conclusion that the Bahais were guilty of these assassinations as charged. The evidence is circumstantial, with names and places. Some of the witnesses are still living. Some have given their testimony in writing, some in conversation with Europeans, who have reported it accurately to the world. The environment in which they lived, and the historical and theological traditions on which they fed, strengthen the direct proofs.

The answer to these charges by Mirza Abul Fazl in his " Brilliant Proof "† is, that we should hear both sides, and that it is not right to accept the witness of enemies against the Bahais, which is as that of Protestants against the Catholics and *vice-versâ*. Our reply is, that both sides have been heard, and examined, and that some of the most damaging testimony is from Bahais themselves. It should be noted that the testimony is altogether from the followers of the Bab, of various kinds and not from Moslem writers. Mr. Phelps, like many Bahai writers, would ignore the charges. He says,‡ " I do not think that it would be time well employed to advert to them in detail. "He pronounces them " incredible " and " flatly in contradiction to the spirit, lives and teachings of Baha Ullah and his successor," and destined " quickly to fade away and be forgotten, if left to themselves." No indeed ! Lovers of truth will not overlook and forget such a record. They will judge Bahais by their deeds, not by their professions.

* " Traveller's Narrative," p. 296.

† A Reply to Rev. P. Z. Easton's article in the " Evangelical Christendom."

‡ " Life of Abbas Efs," p. 43.

The conclusions of Prof. Browne, who was undoubtedly a favourably-inclined judge, who investigated impartially and heard the testimony on both sides, has the greatest weight in determining the judgment of the world. In the "Traveller's Narrative," his first volume on Babism and Bahaism, he states that it is only with great reluctance and solely in the interest of truth, that he sets down these grave accusations against the Bahais, and adds,* "If they are true, of what use are the noblest and most humane utterances, if they are associated with such deeds? If they are false, further investigation will, without doubt, conclusively prove their falsity." In the "New History," which was published two years later, after further investigation and calm deliberation, he wrote,† "At first not a few prominent Babis, including even several 'Letters of the Living' and personal friends of the Bab, adhered faithfully to Subh-i-Azal. One by one these disappeared, most of them as, I fear, *cannot be doubted, by foul play on the part of too zealous Bahais.*"

Other defects in morals, the proofs of which I hope to present in a future paper, will add to the conviction that Bahaism stands condemned by the law: "By their fruits ye shall know them."

S. G. Wilson.

* P. 364.

† "New History," p. xxiii.

ON THE SUPPORT OF CONVERTS

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I.

Islam, as a religion, offers great inducements in honour and wealth to those who embrace it ; the prophet himself was wont to make large distribution of the spoils of war to his followers, especially distinguishing new believers and enemies who had submitted to him.

A mullah, who had been the means of converting an Armenian to the faith, promised him his daughter in marriage and a certain sum of money ; failing to fulfil his obligations, he presented the young man with a certificate on which he was entitled to collect money from the faithful.

Theoretically, a convert is entitled to claim all the property of his unconverted relatives ; practically, in countries where this claim can be enforced, it is the cause of great hardship to Christians, whose enemies in their own families sometimes take this mode of revenge on them, becoming Moslems to despoil them of their possessions.

In a purely Moslem country, governed by Moslem law, the man who forsakes Islam is liable to the loss of everything, even life itself. There are those who have thus suffered, even unto death. This circumstance sufficiently explains the necessity under which converts labour of receiving help from some direction ; many are the experiences which are yet unrecorded in our books, of help in strange and wonderful ways, and from unexpected quarters.

The man, not yet entirely freed from the ideas imbibed from his former religion, is not altogether to blame, if he cherishes the hope of some material advantage to be gained from the profession of Christianity. It may be sometime before he understands fully the requirements of the Saviour in the tenth chapter of

Matthew, and His message to Paul: "I will show him how great things he must suffer for my sake."

The missionary must be prepared for many counterfeit inquiries, such as those who tell us if we will send them to a foreign country and provide them with a good income, they will rejoice to become Christians. One such asked, "What do you offer me?" On hearing the inducements were reconciliation, peace with God, a Heavenly Father's love, deliverance from sin in this life, and in the next eternal life, he exclaimed, "What nonsense! I want a horse and a hundred dollars." A very fluent talker and expounder of Scripture was extremely urgent in his desire for baptism, and could hardly be put off. When his baptism was delayed, he became a Bahai. Being asked his reasons, he replied, "I believe in Christianity and much prefer to be a Christian, but you did nothing for me. The Bahais bought me carpets and a tea urn, so I can open a tea shop; they found a husband for my daughter and a wife for my son. That was something worth while."

These are extreme cases; even among them some are found, who coming at first for the loaves and fishes, find a real change and become willing to bear privation and persecution for Christ's sake. While we weed out the tares, we should desire to run no risk of rooting up the wheat with them. But how can we help wisely, especially in pecuniary matters? On the one hand, we wish carefully to avoid teaching them to put their trust in us. It is quite impossible for us to play Providence to them, though it is a great temptation in all our missionary work to make the attempt. That road is strewn with the wrecks of disastrous failure and bitter with the memory of, on the one side disappointed expectations, and on the other what we register as ingratitude and rapacity, all arising from our undertaking to do what is not our work.

In reading and hearing the experiences of converts from Islam, Judaism, heathenism and other false faiths, have you not been often struck with the way in which, being shut up to God only, far from any human help or encouragement, they have been triumphantly delivered

and provided for, even though they had come to the very end of all possible resources? How strong is the faith of such men in a God who loved and did not forsake them! How they love to tell the story and give all the praise to Him!

We can tell from personal knowledge of many such cases, and so can almost every missionary. One such man, stranded in a strange city, penniless and helpless, enduring the extreme of bodily privation, daily sought the Protestant Armenian pastor, as the only one able to help him. Having learned Armenian, he spoke that language with such proficiency that the pastor was convinced he was an impostor of his own race, who had trumped up a story of being a converted Moslem, to exploit the Christians of that city. The poor man, almost in despair and ready to perish, put his hope in God. Going to the Sunday morning service, a missionary traveller was there, to whom the pastor said, "Do you see this lying Armenian, who is trying to make me think he is a converted Moslem, so as to be helped by us?" The traveller promptly responded, "This is no Armenian; every word of his story is true; he is my own pupil and I can vouch for him as a faithful brother." After that all was easy; the sceptical pastor received the convert with joy, baptizing him with his own hands. That convert is now well-known in the Church from his faithful service of many years; he still blesses God, who at just the right moment brought just the right man to testify in his behalf.

Every genuine Christian must in some way be tried; we cannot shield our Moslem brethren from the test of faith, even if we would. A friend who many years ago renounced Islam, hearing of a profession of conversion, always asks, "Has he suffered anything for Christ? Till he does, we cannot be sure that he is genuine."

What, then, is the truest service we can render to the inquirer and convert from Islam? Is it not to impress upon him, by our words and example, the faith in God alone, and the thorough dependence on Christ as an ever-present, loving Shepherd, which will glorify God and not man? Can we help him to learn to fix his eye

upon Jesus alone, and to take comfort in the Lord's privations and sorrows ? Can we instruct him to wait on God ? Can we have the courage and faith to do it ourselves ? Can we be sure God loves him with an everlasting love, that he is just as precious in the eyes of his Lord as we are, that there is a plan for his life, to be divinely worked out, and that God will fulfil all His promises to him, without our human help, unless it is in the plan for Him to use it ? Can we show him how to depend on an unseen God, a Lover and Friend, his Lover and his Friend ? Instead of dipping out a little cup of water for his thirst, from our own supply, can we take him to the fountain and assure him it is as full and free for him as for us ? All the resources of Infinity are at his disposal. Can we show him we believe it, and that he can safely venture on that unknown, untried deep ? Have we the courage to teach " the doctrine " and tell the inquirer or convert that he " must through much tribulation enter the Kingdom of God ? " Was that only for Paul and Asia Minor ? In that long ago time, the teachers also suffered much tribulation with the converts. Are we prepared to do the same ? What is the real comfort and help which we must give them ? First, certainly, unfeigned love, sympathy, prayer, wise counsel and untiring patience ; in a word, ourselves, or, rather, Christ in us, for whence are we to obtain these gifts, but by direct communication with the fountain and source of " all good gifts, Who giveth liberally and upbraideth not ? "

When at our wits' end, with regard to a " case," can we say frankly, " I do not know what to do, but our God does." Some years ago a merchant in Chicago, converted from Romanism, was in danger of financial ruin from a brother with whom he was in partnership, who was incensed at his change of faith and life. In his distress he went to the Christian minister whose preaching had led him to Christ, and told him all his troubles. The pastor said, " Silver and gold have I none, but we have prayer, and the promises ; we will take the case to our Father." The loving fervent prayers of that hour brought new hope and comfort to the sorely tried man ;

he received light and guidance, was enabled to extricate himself from the partnership without loss, and to start a prosperous business of his own in a strictly honourable way. More than all, he learned to go to God for himself and find Him a very present help in trouble, near to all that call upon Him.

Often, no doubt, our Father does mean us to be instruments in helping the needy and persecuted in material ways; he casts them on us to try our faith and love to Himself and them. Let us wait also on God for guidance as to when and how that help is to be given.

It is a great temptation to put a convert on a salary in order to provide for him, trusting that somehow it will all come out right, whether he is fitted for the situation and capable of discharging its duties or not. We have no records of salaries in the early church, in which money seems to have been quite a secondary consideration, but there must have been some inducements in favour of putting novices in positions of honour, as Timothy is expressly warned against it. Many sad mistakes are made in this direction, where the novice has not himself had sufficient instruction and experience, and where his life fails to answer to his profession.

Sometimes we are constrained to believe that the call of a man to Christian work of a special kind has not been from God, but only from ourselves. Should he not learn from us to wait for an intimation of what the Lord will have him to do?

Who is sufficient for these things? Sometimes we are tempted to think only an angel could have sufficient wisdom and knowledge to judge and act rightly. But the task has been entrusted to us weak mortals, and we have all the resources of God on which to fall back. Aiming at His glory only, we shall not seek His face in vain; He will prove to us and to those for whom we are labouring, that He is not a far away shadowy Helper of Abraham, Isaac and Jacob, a dead God of dead men, but that He is for us and for them, near, real and living, "a very present help in trouble," "the Author and Finisher" of the faith of the Moslem convert and of ours.

G. Y. Holliday.

II.

THE question of financial aid to Moslem converts is only one variety of the larger question dating from Pentecost and running down through the Christian ages to the present day. The needs, the evils and the proper methods, are practically the same for Moslem as for non-Moslem converts, only much intensified.

I would put first among the items of need, that to the missionary himself and to the cause he represents. Our God-appointed task—to interpret Christ to those who know Him not—is to be performed partly by speech, but mostly by life and by deed. It is impossible to do this without abundant material relief to those in distress around us. *We* fail in our mission if we omit this indispensable picture of our Master—His caring for men's bodily needs. The Apostle Paul gives us a side-light upon aiding converts in Galatians vi. 10. The Apostle John emphasises the inevitableness of such aid in 1st John iii. 17, and he only repeated what the Apostle James had taught many years before in his epistle (James ii. 16). It is clear from these words that for us to withhold help for the bodies of our fellow-believers, when it is in our power, is vital failure.

To the unenlightened and unconverted around us who see us withhold such help, we sadly *mis*interpret the spirit and purpose of Him who bids us and them to follow Him. Only by adding to our exposition and exhortation this object-lesson is it *possible* to faithfully reveal to an *unbelieving* world the person of the Saviour.

Islam is the most aggressive of the non-Christian faiths, and strains to make converts. And Islam makes bountiful provision for the temporal care of its converts. Doubly important is it, then, that in the face of Islam the sincere Christian convert should be wisely cared for.

Islam is also the most intolerant of the world's faiths, therefore those who incur its ill-will are more absolutely helpless than converts from any other faith. Moslem bigotry is strongest in the leaders, and, freedom being a stranger, the leaders are able to enforce upon their followers the bigoted intolerance that ruins the converts from Islam at all costs.

Islam is also the most powerful of the non-Christian faiths, and is thus in a position to execute its intolerance as no other faith can do, therefore the intensified need of material help for the Moslem converts.

One must live in the Orient to appreciate the need.

In Christian lands, the Gospel of brotherly helpfulness and the sacredness of physical distress are in the very air. They are recognised by every branch of the Government and by every respectable business concern, and they permeate our literature. They find expression in the ample provision at public charge, for all who are in physical distress. There the Evangelist has had the road built for him, and he can speed away on his spiritual errand of love. But on the mission field it is wholly different, and the missionary must take up this pioneer road-building work of expressing the love of Christ in material helpfulness.

Is he, then, blind to the evils that attend upon the financial help given to converts and enquirers ? By no means. He realises that charity which kills self-respect and energy is the veriest uncharity. He knows that the dragon of avarice crouches at the door of every convert to devour his spiritual life. He is aware that the loaves and fishes are a real snare to shiftless ne'er-do-wells and keen opportunists, inducing them to assume the raiment of conversion, and thus to fall victims to a pestilent hypocrisy that ranks among the basest of human sins. He understands that such not only pollute the Church of their adoption and tarnish its fair name, but they also alienate the honest inquirers they have left behind them, and swing themselves over to the very verge of hopeless perdition.

But he also realises that Christ's Gospel of temporal helpfulness is the preface to Christ's Gospel of Eternal Salvation. He sees His Master's zeal in attending to the physical welfare of those to whom He ministered.

He knows that God's doors to the human intellect and spirit are the senses, and " that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual " (1 Cor. xv. 46) ; that the Master did not feed the multitudes to show His *power* but to show

His *love*, and those who truly follow Him will adopt physical relief for the same high ends.

Therefore he is much more afraid of the *neglect* of this form of ministry than he is of its *abuse*, and he dreads more the responsibility of not opening the door than that of allowing some unworthy ones to pass through it. Therefore he girds up his loins and goes forward.

Some missionaries are conservative and some are liberal. As a conservative I strictly decline any advance promises of material support to enquirers. I prefer the Master's usual method of showing from the first the "strait gate and the narrow way," and having the enquirer first "count the cost." So He dealt even with the last of the Apostles at the gateway of belief, saying: "I will show him how great things he must *suffer* for my name's sake" (Acts ix. 16). Such a course reduces greatly the abuses against which we wish to guard, and furnishes a healthy sifting process. At the same time, those liberals who adopt a different policy are not to be condemned.

After the enquirer has committed himself and made unreserved confession of Christ at any cost, the new relation of believing brotherhood takes effect, and what wise brother does for needy brother becomes a duty and a privilege. Honest and useful daily employment being a prime necessity, no effort should be spared to find such for the young convert. Partial employment, even nominal employment, are better than nothing. Where no such thing is possible, there remains as a last resort the door of emigration to some land where security and employment may be had.

It has to be borne in mind that self-support in the Orient runs in ruts, and the variety and scope of useful labour, so familiar in the Occident, does not exist. In a way unknown to us Westerners, the outcast is circumscribed. Here sluggishness sits in the seat of enterprise, so that not only the realization but even the notion of enterprise is a stranger to the typical Oriental. Thus the Moslem convert is in a state of helplessness that only those who live in the Orient can appreciate.

To urge them to accept martyrdom rather than recant

is a clear duty. To insist on their facing martyrdom rather than seek refuge in emigration is another matter, and especially when recommended by those who are beyond the reach of violence. As far as possible we make the unearned assistance in the form of a loan, to safeguard their self-respect and stimulate their energies.

As for the employment of recent converts in spiritual work, I am also a conservative. When we remember the years of preparation of Moses, John the Baptist, Jesus of Nazareth, and the Apostles, including Paul, we shall be slow to thrust recent converts into Evangelism as a calling, and much more so if a needed living is to be secured thereby. It is quite a different thing, and something to be insisted upon, that the young convert should do as much *voluntary* spiritual work as he has the ability and opportunity to do. The Orientals have a favourite proverb which says, "Only one of its branches can hew a tree" (referring to the wooden handle of the axe). The truth in this proverb points the way to the conclusion mission workers are agreed upon, viz.: that every country must be mainly evangelized by its own sons, and, similarly, every tribe and every sect. On this principle, the evangelization of Moslems by Moslems is a cardinal doctrine for missions to Islam. As a spontaneous God-appointed work of love, spiritual work among Moslems by Moslems cannot be too widely encouraged or too heartily endorsed.

Where the work is a combination of business and evangelism, a novice can more safely be put in charge—*e.g.*, in a Bible store or reading-room. The Evangelism then being less aggressive, is safer in inexperienced hands than are its other phases. At the same time, there is in such employment less room for failure.

In our efforts to bring the Moslem world to Christ, the appalling magnitude of the task should be a stimulus. The doors are manifestly opening, the Church is awaking, the Master beckons, and the prospect is entrancing. "Thou knowest not what a day may bring forth."

GEORGE F. FORD.

Sidon, Syria.

III.

So far as I know, there has been no real persecution of converts in Morocco, in modern times; for the simple reason that there have been no converts, publicly known as such. During the past twenty-five years we have at different times heard reports of individuals being persecuted, but at no time have such reports been verified. We believe that before the advent of French rule, any person who professed the Christian faith would have suffered the extreme penalty of Mohammedan law. Now that religious liberty is practically assured, we are confident that those who have hitherto been converts secretly, will soon be able quietly to confess before others the Christian faith. This will undoubtedly bring persecution, but it is difficult, at this stage, to say whether it will be severe enough to necessitate such converts getting financial help.

Although French rule has only obtained for little over a year, a great religious change is already apparent. During the recent month of Ramadan, many abstained from fasting, and no attempt was made to punish such unorthodox Moslems. In previous years they would have been severely flogged. In conversation with an official, who is in charge of a wide district, we were assured that he would not allow anyone to be punished for eating in Ramadan, unless those eating purposely did so to provoke trouble. We believe this official's views would be upheld by other officials all over the land.

Recently a young Shareef, in the employ of a Frenchman, openly declared in the presence of the Kadi, that he was not a Moslem, and refused to submit to that official's judgment. While there was no question of conversion in this instance, the ease with which the individual was able to defy the Kadi, because he was in the employment of a European, suggests the likelihood of converts being protected from severe persecution by the interference of the ruling power.

Under the new *régime*, it seems to us that financial help to converts can only be necessary when such a thing as wholesale boycotting takes place. Even then it might be possible to help the convert to obtain employment with some European. Should Moslems still refuse to sell him the necessaries of life, he could easily get them from other sources. We are firmly of the opinion that no effort should be spared to maintain his independence. With the backing of the civil law, we think that only on very rare occasions would such efforts fail. But if a convert is wholly unable to earn his living, because of the attitude of Moslems around him, we as firmly believe it is the duty of those who may have been instrumental in leading him into the light, to stand by him, and help him to the simple necessaries of life. If the convert has been in a position of affluence, his new-found faith will enable him to dispense with many of the comforts he previously enjoyed. But while helping him in this way, no effort should be lost of as soon as possible restoring him to a position of independence. Otherwise, the sturdiness of his Christian character may be sadly impaired.

Turning to the question of assisting women converts, our difficulties are both more numerous and more serious. Only those who know the social life of Moslems can fully appreciate these difficulties. The changes resulting from the new *régime* will not immediately affect home-life for the married woman. In the seclusion of her home, and under the eye of a fanatic husband, how is help to reach her? Even though the ruling power were eager to facilitate such help, it will not lightly dare to ignore the rigid hareem laws. And so the convert in the home might die of starvation, and no help be possible. If the convert be a single woman, attempts to help her to get self-supporting employment are much more difficult than in the case of a man. Even though a genuine convert, it would be courting her downfall to introduce her to a position, in which the ordinary European woman might be quite safe. We shall be glad to learn from other writers how this difficulty has been faced and overcome in lands that have been longer under religious liberty.

As to the question of employing a convert in spiritual work at the outset of his Christian career, we feel sure common sense is sufficient to forbid such a proposal. If the Holy Spirit should lead a young convert to begin such work spontaneously, then we can rest assured that all will be well. He Who leads him into the work will lead him on in it. But for a missionary to ask a young convert from Islam to accept such a position, would be sadly at variance with the inspired advice concerning the "Novice." While our greatest hope of progress lies in the line of native preaching to native, we deprecate the thought of employing them to do so at the outset of their new life. If a convert is eager to preach, or scatter the written Word, let him do so, by all means, but let him earn his own living in his own way while doing so. In this way the genuineness of his desire will be vindicated, his abilities for such work be manifested, and the question of employing him later on be much more easily decided.

Instead of employing young converts in spiritual work immediately, we feel sure that missionaries of long experience will covet every possible opportunity of grounding them in the Word of God. They will feel that probably the grandest part of their life-work will be in helping to prepare native preachers. Such work cannot be undertaken too early, nor too thoroughly done. The outlook in Mohammedan lands has become much more hopeful owing to recent political changes, and if the right native preachers are forthcoming, who can tell what great and glorious spiritual changes may soon be witnessed ?

C. NAIRN.

Marraksh, Morocco.

WOMAN IN ISLAM.*

——:o:——

"MEN shall have the pre-eminence above women, because of those advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives. The honest women are obedient, careful in the absence of their husbands, for that God preserveth them; but those whose perverseness ye shall be apprehensive of, rebuke; and remove them into separate apartments and chastise them."† Such, according to the Koran, is God's word upon the relation of man to woman, and the statement is so clear and explicit that the efforts of more refined Moslems to soften it, and in particular to remove from the sacred page the permission to chastise women, have entirely failed. Besides this pronouncement upon woman's inferior position, there is not a word in praise of a loving, intimate relationship between husband and wife, and I state these facts at the outset to show what is the spirit pervading the Moslem world in so far as it lies under the ban of the Sharia.

As regards particular regulations, we find that woman is treated not as an individual being of anthropological interest, but as a member of society, with relationships so extraordinarily varied that we must perforce classify them. A simple classification may be made according to family relationship, nationality, social and intellectual standing, the adjustment between these various interests being maintained by the State, which dominates and embraces all the others. In Islam this superstructure is almost, and at all events in principle,

* Condensed from a lecture delivered in February, 1913, at the Seminar für Orientalische Sprachen, Berlin.

† Cf., Koran IV. 38. (Sale's translation).

the measure of the individual's intellectual outlook. Because in Islam the intellectual life is entirely under the sway of religion, no, of the Church, which not merely dominates the religious life but sets the norm for every kind of mental activity. The religious law is at once the law for every relationship of the members of the community amongst themselves and with the outside world. This short word of introduction will show that the position of woman in the Moslem world, in so far as it is determined by law, coincides with the position accorded to her from the religious standpoint.

The fundamental principle underlying the Moslem attitude towards woman is "*mulier taceat in ecclesia*," "ecclesia" being taken in the sense of community, "civitas"—*i.e.*, woman shall take no part whatever in public life. This is one of the great contrasts between the ancient Oriental world and the world of Western civilisation. Such problems as those which were solved by the Salic law in Western Europe could never have arisen in Islam, because from earliest times there has been no question of woman doing legislative work or conducting affairs of state.

There have been but rare exceptions to this rule. I only know of one instance of a woman holding the supreme office of state, namely, the widow of the last Aijubid Sultan, Shadsharat addurr, the ruler of Egypt about 1250, who had coins struck with her name as such. And her independent rule only lasted a short time, because she soon married the Turkish Emir Aibek, and he assumed the sovereignty.

Moslem law has always concerned itself in greatest detail with woman as a sex individual. The Law of ritual, of persons, of obligation and of punishment alike treat of her.

Having reached marriageable age, a young woman is regarded as a weak-minded being with no will of her own, and her marriage lies in the hands of her guardian, her natural protector, her father, grandfather or elder brother, as the case may be. It is this guardian's duty to arrange for his ward's marriage, as it is the duty of every man who is of age to take a wife, be it only in order

to escape from the temptation to punishable sin. Marriage is, therefore, the performance of a religious duty on the part of both the man who takes a wife and the man who arranges for it. In fulfilling this religious duty, a contract is made whereby the bride passes over into the possession of her husband on the payment of a certain purchase price, or according to other authorities, certain hire. The bride's participation in the contract is a pure matter of form ; the majority of jurists say she must be consulted, but all agree that silence or a smile mark her consent, and disagreement would be futile. From the Moslem standpoint it would at best testify to her weak-mindedness, in brief woman has no choice of her husband. The whole affair is very quickly arranged. Some books of law mention a kind of promise (betrothal), but it is only a preliminary proceeding before the actual making of the contract. It is a disputed point as to whether the bridegroom may himself see the bride and how much of her he may see ; for the most part the inspection is made by female persons of confidence, such at least is the barbarous custom in Turkey to-day which has given modern Turkish novelists occasion for such sad descriptions. There are no engagements in the Moslem world, no opportunities for personal intercourse before the decision to spend a whole long life together for better or for worse, and all because of a barbarous custom, with not even a religious foundation, namely, the wearing of the veil.

The keynote of woman's lot after marriage is the right of her husband to chastise her, combined with that other more ominous right to divorce her out of caprice. This does not, of course, mean that there are no loving couples in Islam, but this spirit does give free rein to, and even encourage, the husband's presumption and brutality. And the wife is completely bound to her husband ; she must in silence endure his every brutality because the Koran itself gives him the right to chastise her in the case of perversity, a very elastic term. Only in very few cases she can appeal to a judge to confirm her action for divorce or actually to pronounce a divorce. At this point we may make an important comparison :

for centuries the Christian Church took the ground (and one branch of her does so still) that a marriage once consummated was inviolable, but she did allow for separation. There is no deed of separation in Islam. A woman is only set at liberty by repudiation on the part of her husband, which she cannot compel and which is entirely at his pleasure. I will not go into details but merely point out that divorce is legally a cancelling of the marriage contract, and requires a period of four weeks' notice, during which the man can annul the cancelling; if he does not do so, the marriage is dissolved, and the woman can marry again.

This giving notice on the part of the man, which really constitutes his right to make the divorce, throws a clear light upon, first, the nature of marriage in Islam, and, secondly, on the power of a wife to participate in other activities of social life, in that satisfactory participation is not possible without personal freedom, without independence of the will of a person who has perhaps not the slightest interest in those activities or may contrive against them.

A comparison with conditions of things amongst ourselves will again be helpful at this point. With us the problem has been not as to whether marriage is a private concern but as to whether it is a matter for the Church or the State. In Islam the State and the Church are fundamentally one, and neither the State nor the Church have any hand in a marriage or a divorce. It may be noted here that Turkey is the only Moslem State to make any serious attempt to redress the bad state of affairs above described. Nevertheless, it is not correct to say, as it has been said, that in Islam marriage is a private concern—*i.e.*, that the marriage contract is a purely civil contract. It is associated with the metaphysical, namely, the religious duty to marry and to give in marriage. This reason for making the contract lifts the relationship it creates on to another plane. The curious result is that marriage is a mutual contract on a religious basis, but as soon as the contract is broken it becomes an affair of the individual and all religious considerations fall to the ground.

Let us now examine the influence which is exercised upon the wife's other activities by her husband's right of divorce—*i.e.*, the supreme power of her husband, which finds its extreme expression in his right of divorce. I include under the term " other activities," her share in national, social and intellectual life.

The horizon of the average Moslem's thought about women has been, and still is to-day, largely bounded by such dicta as the following: " You are a woman, and, therefore, you may not earn your bread with your own hands; even if as an unmarried woman you have talents which might enable you to better your own condition and that of your loved ones, you may not so use them, it would be a disgrace. If your husband is ill and unable to earn anything, you may not earn the means for the maintenance of the household." And from the intellectual standpoint, " You are a woman and have long hair and small understanding, and, therefore, you may not study." The final word of the Moslem Church upon every effort on the part of woman to think for herself is that it is rebellion against the will of God.

There was a mighty stirring in the world of Turkish women when Abdul Hamid's reign of terror came to an end and a new era seemed to be at hand. But the Young Turks did not fulfil the expectations entertained concerning them, and now it is too late. Ottoman Turkish women no longer have the power to rise, and their menfolk are killing each other in party strife. Nevertheless the Turks are not the only inhabitants of Turkey, and there may in fact be a movement among that other ancient section of the population, the Arabs.

The people of Syria, Mesopotamia, Babylonia and the Syrian steppes enclosed by those countries, as also the people of Western Arabia down as far as Babelmandeb, may have intermingled with foreign stock, but they are the original inhabitants of the land who, apart from the Beduins, who have set themselves against civilisation, are the denisons of intellectual and moral treasure of hoary antiquity. Among all these people Islam, or rather the Islam of the theologians and jurists, meant the lowering of the status of woman, with the exception

of the above-mentioned Beduins and the Arab peasants, whom sound common sense has saved from extravagance.

A very hopeful element in the population is found in the Christian Arabs of Syria, who form not less than twenty per cent. of the inhabitants. The Lebanon is occupied almost entirely by these intelligent and progressive people, and their women-folk are no less enlightened than the men. They help to support their families, quite a number of them engage in literary pursuits, and many are school teachers, great attention being given among them to education. Not long ago an article by a Lebanon woman living in Paris appeared in *La Revue du Monde Musulman*, describing with numerous portraits the leading men and women of Syria. Nor will the Mohammedans of Syria for ever remain shackled. Their rulers must see that it is to their advantage to move with the times also. So far only one progressive spirit of good social standing has appeared among Arab Moslems, the late Qasir Amim, who took the field with his "Liberation of Woman" in 1899, and made reply by a second book, "The New Woman," to the attacks upon the first by the orthodox party.

Finally, I would like to mention another people in Turkey, of whom—despite all that is continually said against them—I have great hopes, the Kurds. The freedom of their women seems to me to guarantee the development of this nation, which is called to play an important rôle in the intellectual life of eastern Asia Minor and Persia, a rôle quite different from what may be expected of the Persian cousins of the Kurds, as these may be.

Reform movements are on foot among the Mohammedans of India, but with the exception of Egypt, which after all belongs to Asia, a sad condition of things prevails in North Africa. Moslem women from Tripoli to Morocco have a very low status, and there is no prospect of a change unless there be some widespread movement, such as that from which many Moslems in the French possessions prophesy such great things, namely, the intermarriage of the Arab-Moslem elements

of the population with Frankish women. Already not a few of the wealthier Mohammedans have married French women and also Spaniards from the Balearic Islands, with what are said to be excellent results.

Russia occupies a place of her own as regards the education of woman and the training of a new generation. The Mohammedans are sending their daughters to Russian Girls' Gymnasia, and side by side with these there are Moslem girls' schools founded by the benefactions of Mohammedan capitalists—*e.g.*, Takijeff in Baku. The movement seems to be especially strong in the Volga provinces, where it had its origin, but it has also spread to Crimea and the Caucasus and even to the mountain Kirgis, one of whose daughters passed her final medical examination at St. Petersburg in 1908.

This description is, on the whole, a sad one, and well may we pity the sorrows of Moslem women owing to the unreasonable laws of Islam and the obstinacy of their lords and masters. But the dawn is breaking. If woman has still to fight against man for her rights in the Moslem world, there is nevertheless one domain in which they can fight side by side, namely, for the national idea against the international Moslem hierarchy. If there is ever to be a Renaissance among the peoples of the Moslem world, in the sense of displaying their peculiar national gifts and powers, for which political power is no necessity, it can only happen on national ground, and here man and woman can and must work side by side. To what end ? No other end than that the Eastern nations, and among them the Moslem nations, shall take their place in the great confederacy of civilised peoples. This inevitably requires woman's co-operation, and the raising of woman's status must be the special concern of all those who have the raising of the entire East at heart.

Missions have here a wide and fruitful field, but all our women should espouse the cause of Moslem womanhood, giving all the counsel and help they possibly can to those who wish to enter the great international fight for woman's rights. The beautiful word " emancipation," which really means " setting free from slavery,"

has unfortunately become discredited; but the cause cannot be discredited, because it is a good cause.

To make progress in her fight for freedom from slavery, the Mohammedan woman requires above all freedom of action. Here her worst and bitterest enemy is the Sharia, the religious law. Thus the woman's problem of the Moslem world is closely bound up with that other problem as to whether the Moslem peoples are to continue under that system, I cannot here call it by the name it deserves, but which calls itself divine and in reality is mere man's work, and which, alas! on every hand bears the brandmarks of passion, presumption and intolerance, intolerance towards all those of other faiths, and amongst fellow-believers supreme arrogance towards the other sex. If the Moslem world is to advance it has but one war cry: Freedom from the religious law. Under this flag alone does woman find her freedom and come to the place where she may fight side by side with man for the supreme good of humanity.

M. HARTMANN.

THE WOMAN QUESTION IN EGYPT

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THE minds of Moslem men in Egypt have been in great commotion of late, as to whether women should be veiled and kept in seclusion, or have their veils removed and enjoy the freedom of European women.* A number of articles on both sides of the question have been published in the Moslem press, and the following paragraphs translated from the Arabic will show what agitates the minds of many Moslems. A society of young men has been formed, whose object is to abolish the veil; recently one of its members went (according to the Mohammedan papers) to a high-class school conducted by nuns, and by pretending to seek the admission of his sister as a pupil, he gained entrance and gave an address on this subject to the girls, much to the dismay of those who conform to traditions and former customs. This ruse was tried in our schools also, but those in charge were too cautious to allow the girls to be examined as to their proficiency in their studies.

The first article which we quote is an extract from a letter written by an Egyptian now studying in England: "Some of the reasons for the advancement of the English nation."

* The effect is evident also in the Legislative assembly; we learn from one of the English papers that an interesting Bill has lately been submitted to the Legislative assembly. It deals with the age at which girls may legally marry. The proposer of the Bill states that it is a recognised fact that the very low marriage age is responsible for degeneration in Oriental countries and for much of the disease that is prevalent. He suggests that the minimum age at which a girl may marry shall be fixed at sixteen years, calculated according to the Moslem calendar, and proposes that parents who permit their daughters, and guardians who permit their wards, to marry under that age, shall be made liable to severe penalties, as also the husband who marries a girl under sixteen. This law is to apply to all Egyptians; but it is to be foreseen that it will meet with a certain amount of opposition, although the excellence of its fundamental principles is recognised.

"For a long time the Egyptian woman has been prevented from partaking of the fruits of education, because of the man's opinion that the enlightenment of the woman's mind is injurious to her morals. Man took from woman her personal freedom, imprisoned her gifts, and denied her education, because he thought only of himself and his excessive love of power. Thus the woman was not allowed to take her important place in society. He would not allow her to be like him, but reproached her with the saying that her mind was weak and that she could not understand things. He did not know that he was responsible for this ignorance and the cause of it. The attention of people to the education of woman and the loosing of the bands of illiteracy was aroused by the late Kassim Bey Amin, who without doubt was the pioneer in the revival of Egyptian women. Since that time there are other thoughtful men trying to improve the condition of women, because they realize that the education of woman is one of the pillars of elevation and advancement, and the first stone in the reviving of nations. The greatest proof of this is the fact that, in some countries, women, if they do not receive more education than men, receive no less.

"I think I owe it to my countrymen to write something about the teaching of women in England in all branches of education, so that public opinion in Egypt may be aroused to learn something of the cause of the elevation of this great nation, from whom we may well copy some of their good ideas."

The writer then goes on to tell about the schools for compulsory education, and says that everyone in England knows how to read and write. The punishments for absence from school are enforced. Then he speaks of schools for the weak-minded, and kindergarten schools for the poor. He also mentions that the children are taught together until they are eight years old, and then the sexes are separated. He speaks of the general and difficult examinations for all classes, when the reward for those who succeed is free education in higher schools, thus enabling the poor to continue their studies. Then he states that the girls may enter the secondary schools,

commercial schools and universities. He commends the commercial schools for people in the middle classes, and says: "It seems to me that teaching sciences and professions to girls has no danger in it, but a great many advantages. If a girl is wealthy, she finds the knowledge gained an enlightenment and a high enjoyment; in case she becomes poor, she is able to earn her living by the sweat of her brow, instead of giving way to despair like so many in the East; or instead of living by vice, which brings to her and to society everlasting shame."

In a later copy of *The Moayyid* there is a lengthy article on the "Foundation of the Life of a Nation, or the influence of woman in the elevation of a country." It is translated from an article in a Turkish newspaper, and the writer says: "The most important evidence of a revival and awakening which have resulted from the last war, is our willingness to admit the necessity of improving our social conditions. No one will deny that one of the causes of this great calamity was connected with our general life. All nations must be prepared for war by right living in time of peace, when children can be taught courage and self-reliance (but self-reliance and self-support have been declining from the hearts of the Ottomans for one hundred years or more), for we need energy and force well directed by skill. We have learned to know our standing, and have learned that we must understand our nation's real feelings and the bond that unites us . . . We have learned that the nations which think only of physical enjoyments, will fall. Each individual must be willing to make sacrifices, and we must gain national wealth instead of constantly spending our resources. We must have mental strength, and this requires well superintended elementary schools—the most important thing after our own homes. There the wife and mother should reign, and everyone now admits that the East will not be elevated until woman is elevated and restored to the position she once occupied. The fall of Moslem womanhood has been the greatest reason for the fall of the whole nation, and her education and uplift are necessary if the nation is to regain its lost position."

The same paper contains an article appealing to

Mohammedans to avoid the civilization of the west, which is too full of worthlessness and poison, notwithstanding the writings of Kassim Bey Amin. The article states: "More than twenty learned men have been writing on the same subject, and nothing new can be advanced. Even French and English writers have spoken of the evils resulting from modern civilization and freedom, which have wrought so much evil in family life, as well as tended to decrease the population." In comparing the Egyptian woman of to-day and the woman of ten years ago, he says, "The modern woman has lost all manners, has no regard for morals, and her only thought is to be dressed in the latest fashion, whether her house is cared for or not, and whether her children are trained or allowed to run wild; whereas the former style of woman was the opposite of this. Now will those who are seeking to remove the veil from woman benefit her and others, or what will be the result? We do not deny that Egyptian women are backward and need improvement, and we admit that her want of advancement is one great hindrance to us men; but her uplift will not result from removing the evil. It will have the opposite effect." He then quotes poetry from their learned men of past ages, and asks the question: "Is B——'s mind greater than Ghazzali's? Is the blind following of any man the rule of religion? Is the removing of the veil lawful in this Mohammedan religion, or is it wrong? If it is right, where is the place in the book where it is permitted? Now if it is wrong, are you farther sighted than the Koran, or has modern civilization put a covering over your hearts?"

A lengthy article in the same paper speaks of women before Mohammedanism and after it. It is a translation of "Polygamy in Islam," by the Seyyid Amir Ali. "The greatest mistake of Christians is their saying that Mohammed was the first one to make polygamy lawful, for we can show that this is untrue. Mohammed found polygamy prevalent, and it remained so. In Persia this was the time of moral degradation, and there was no law regarding plural marriages, the man taking as many wives and concubines as he wished. The early Arabs and

the Jews had a custom also of marrying on conditions, besides for a certain time, which would have brought disaster to Arabia had not God interposed and sent the Prophet of God to raise the position of women and elevate society generally. Among the Jews, under the law of Moses, the daughter had the place of a servant, and the father could sell her; her brothers could act towards her as they chose after her father's death, and she could not inherit anything from her father unless she had a male child. Among the Arabs she had the position of a possession, and when women became widows they were considered the property of the sons of their husbands. Some sons even burnt their mothers alive. This custom was stopped by the Prophet, as he also stopped the slaying of infants as a sacrifice to idols. Surrounding nations also ill-treated women. At such a time the Prophet came with his reforms and his efforts to enforce his good laws. Anyone who studies can see that the honouring of women is one of the pillars of his reforms. We can prove this from the influence which this teaching had on his successors among the Arabs; in the way they honoured his daughter and loved her, calling her 'The Lady of Light.' This teaching also influenced the women, some of whom were crowned with purity and virtue like Fatimah. Although at first his laws allowed temporary marriages, or marriage by contract, this law was changed in the third year of the Hegira, and he gave them equal rights with men. He also limited the number of wives, so no one could lawfully take more than four; and he said the four must be treated exactly alike in every way, or the man should marry only one wife. This being an impossibility, proves that Mohammed was in favour of one wife only. However, there may be circumstances in society when polygamy is a necessity and a duty, as, for example, to keep a poor woman from a life of shame. But when no such circumstances exist and people begin to consider things, there will be no need. The making of laws suitable for the times and the country shows the benefit of the laws made. Some learned people are now looking into the laws so as to make them suit present thought and times.

The Mohammedans of India are abolishing the custom of polygamy, and now there are ninety-five per cent. who marry only one wife. And in Persia there are only two in a hundred who have more than one wife. We have great hope that the learned men will meet in a religious conference and decide upon a rule which will put down polygamy."

Another writer takes the position that woman in Egypt has no right to have her veil removed, and that she should not take part with men in earning a living. "Many of those who read articles advising these reforms do not know that these arrows are aimed at their holy religion, which in God's sight is a great thing. The Koran has not been silent as to the position and duties of women, and it states the pathway to the elevation of the race. The way to preserve society from evil is to keep women veiled. Would you wish them to copy the crimping of hair, the fancy hairdressing of Westerners, with their painted eye-brows, who flirt with men? If our women learn all this, will they make happy wives? Listen to advice, and flee from such things as steal away religion. Does not your Lord say—" (and then follow quotations from the Koran instructing women to cover themselves, and a story regarding Mohammed's command to one of his wives, that she must cover herself before a blind man, for even if he could not see her, she could see him. "The covering is necessary, especially in these days when the waves of evil are breaking over us and the tempests of temptation. May God reform the Moslem nation and give it divine guidance."

Another writer, a doctor of laws, says, "There is no distinct order in the Koran that women should be veiled, that they should not see or mix with men, or go about with uncovered faces. The canon law only orders women not to exhibit their ornaments publicly. The habit of wearing a veil originated with the wealthy, and was soon given religious sanction. The peasant women and those of the poorer classes in the towns do not wear veils. They go to the markets, receive their husband's friends at home, help men in their work, and enjoy great liberty inside and outside their houses, and yet no one

criticises them or finds these habits improper, nor considers them less chaste than others. Blind jealousy, suspicion of one's friends, want of confidence in women, the belief that they have weak wills—these are the reasons which have induced the rich to deprive their women of liberty."

The most radical attack, however, on the old orthodox view of the rights of women, appeared recently in *El Geridah*, from the pen of a Moslem student in London, Tewfik Diab. He asks why women should be veiled at all! "Is it because the Mohammedan religion makes the veil a necessity? If so, why do you believe one part of your religion and disbelieve another? Why obey what is very obscurely laid down, and disregard doctrines that are definite and clear? Why not whip the drunkard and the man who neglects his prayers; why not cut off the arm of the thief, and stone the adulterer and the adulteress? (as is laid down in the Koran). Do you really veil your women in order to guard your honour? Are you really afraid that if your womenfolk leave home unveiled their passions will get the better of them, and they will lose control over themselves? Do you think that a chastity that can only be maintained in a prison is worth much? Do you believe that honour which can only be protected by a rag on the face is an honour preserved? Does a cage turn a lioness into an ewe? Or does the devil become an angel by wearing a veil?"

And closes his protest by an outspoken appeal: "You fill the world, you despots, with your cries and your wails for your robbed liberty, and for your vanquished nation, shouting out that freedom is a natural right of man. But, when your conquerors look at you and see that one of your arms is extended to them with prayer and supplication for your freedom and the *dustour*, and that, with the other, you press upon your daughter, wife, sister, and mother with a palm of flint and fingers of iron; when they see all that, no wonder they laugh at you, and scorn you; for they know that your clamouring after freedom and your tears for the *dustour* are only a mockery."

Cairo, Egypt. ANNA Y. THOMPSON.

"THE DEAD WEIGHT OF ISLAM" IN EQUATORIAL AND SOUTHERN AFRICA

——:o:——

THE heart of the Dark Continent is still comparatively free from the advancing forces of Islam, and localising this district in the north-east corner of the Belgian Congo, we have a vast triangle in which Protestant Missions are free from the counteracting influence of the Moslem propaganda.

From Lake Albert across the southern portions of the Eastern Sudan, the French Shari Chad Protectorate to the south-western districts of the Kameruns, we strike a boundary beyond which Islam has not passed except, possibly, in a few isolated units as traders. From Lake Albert again down south through the chain of Lakes to Nyasaland, and from there along the western boundary of Cape Colony to the sea, we find another boundary line. Vast districts enclosed within these two boundaries and the South Atlantic Ocean may yet be saved from the thraldom of Mohammedanism, if the forces of the Christian Church only rise to the occasion, and enter these lands with the Evangel within the next decade. This is not an impossible task. The men and the means could easily be forthcoming, if only hearts at home were open to hear the cry, that comes from so many districts, for the Christian teacher. The day for prayer for open doors has passed. Probably there is not a spot within this whole immense triangle where Christian Missions could not commence immediately, without hindrance from European powers, or opposition from the natives.

Difficulties of climate and transport must necessarily await the further progress of civilisation in the shape of railways and river navigation. It is, however, only too true, alas! that if the forces of Christ wait for these facilities, the day of opportunity will have largely passed. With their advent, other influences follow unhappily in the wake of civilisation in Africa. The trader, the miner, and the hunter, most of whom have one object in common —the acquisition of the greatest wealth in the shortest time without respect to the rights of the natives. It is a well-known fact that Christian Missions, where they precede the flag of civilised nations, take root and transform the countries, so preparing the way for a true Christian civilisation. Alas! when the flag has preceded the Christian missionary, the task of the latter has been immensely increased, and the hope of a native Christian civilisation rendered almost impossible.

We have in Uganda striking illustrations of the former. In Nigeria we are face to face with the latter.

In this immense triangle, to which we have referred, the only spot where the Moslems have any influence are the districts around Yakusu in the bend of the Congo, where the remnants of the slave-raiding forces under Tippo Tib still linger. It would seem, however, that their influence for Moslem propaganda is comparatively insignificant. But what that influence might become if strengthened by the Moslem forces from the East, it is difficult to say. In the meantime Christian Missions are making real progress, and happier days are dawning in the Congo.

Into this north east corner of the Belgian Congo—which has remained unoccupied down through the Christian centuries to the present time—two Missions have recently penetrated, and are now establishing centres for evangelisation.

Mr. C. T. Studd, who has done such noble work in China and India, is consecrating the time when so many consider they are entitled to a well-earned rest, to a pioneer expedition, that might well have daunted men of stronger physique and younger years. Seeing the need, and realising no one else was available, he went

forth accompanied by Mr. A. B. Buxton; and after passing through Uganda, undertook his pioneer tour through the various districts between Lake Albert and the Welle River. They have now established the "HEART OF AFRICA MISSION" at Nyangara. From their investigations it would appear that although Moslems have not as yet penetrated the country, they are not far distant; and failing the occupation of the country by Christian Missions, it is certain that with the advance of trading facilities, they would soon over-run this district. The Belgian Government has manifested no desire to encourage Moslems, and is reported to be anxious that they should be kept out of the country. It has also agreed to grant a fund of 300,000 francs to subsidise Belgian Missions devoting themselves to the education and upraising of the natives. In these respects they are in advance of other Governments, representative of Protestant nations. Efforts are also being made by the Southern Methodist Church of U.S.A. to open a Mission at Wembo, Niami, in the Belgian Congo.

The other Mission is the "AFRICA INLAND MISSION," which has established stations at Mahagi on Lake Albert, and Dungu.

The present Diocese of Uganda, comprises five Provinces,* which together make up the Uganda Protectorate, and the greater part of the sixth, which lies within the East African Protectorate.

The recently published Government Census gives the total native population of the Protectorate at 2,840,469. Add to this the 900,000 in the Nyanza Province, and we have a total of over 3,700,000; of these, the Protestants claim as adherents some 200,000, the Roman Catholics some 230,000, and Moslems approximately 78,000.†

* As regards area, the Northern Province stands first of the five with 36,500 square miles; the Eastern Province, including Busoga and Bukedi, second with 32,000; then the kingdom of Buganda with 21,300; then Rudolf with 17,600; and, lastly, the Western Province, including Toro and Ankole, with 10,100.

† The approximate percentages being respectively: Protestants, 5 per cent.; Roman Catholics, 6 per cent.; Moslems, 2 per cent.; and Pagans, 87 per cent.

STATISTICS OF C.M.S. UGANDA DIOCESE.

FIGURES TAKEN FROM 1911 STATISTICS.

	Prot.	*R.C.*	*Moslem.*	*Heathen.*
BUGANDA PROVINCE.				
MENGO ...	112,991	109,176	41,580	174,236
ENTEBBE ...	13,000	12,616	7,823	23,422
MASAKA ...	5,762	35,702	8,037	75,448
MUBENDI ...	8,391	23,647	961	52,823
53 European Missionaries.				
29 African Clergymen.				
EASTERN PROVINCE.				
BUSOGA ...	9,151	6,049	4,096	224,107
BULULU ...	585	324	49	162,375
ELGON ...	2,598	2,337	415	340,642
KUMI ...	916	310	276	249,130
23 Europeans.				
2 African Clergymen.				
NORTHERN PROVINCE.				
ANKOLI ...	9,152	9,287	3,489	206,412
TORO... ...	12,433	12,853	2,875	59,095
WESTERN PROVINCE.				
BUSUNDI ...	13,947	4,502	1,503	23,714
LANGO ...	128	49	149	86,484
ACHOLI ...	—	—	529	131,689
BARI... ...	25	26	557	7,156
GULU ...	47	30	59	51,905
21 Europeans.				
8 African Clergymen.				
RUDOLPH PROVINCE.				
Unoccupied	—	—	—	155,000*
NYANZA PROVINCE.				
MUMIAS ...	5,000*	5,000*	2,500*	460,000*
KISUMU ...	5,000	5,000*	2,500*	460,000*
6 Europeans.				

The Gospel has made such wonderful progress in the Buganda Province that Christianity is firmly established, and Mohammedanism makes comparatively little advance, but, as an indication of the conflict of interests, the following story related by the Bishop of Uganda is striking, and also pathetic :

" There are living in the eastern part of the Diocese of Uganda two brothers ; both are chiefs of considerable importance, and both, until quite recently, were pure pagans. Both brothers, however, were extremely anxious to be taught, and each had gone so far as to learn to read the New Testament for himself. A single missionary was available, whom each was anxious to secure.

The brother to whom the missionary went has now built a large school, and brings scores of his people daily under Christian instruction. That the interest is not confined to the chief was seen when the first reading sheets were available for sale, and 125 were sold within the first half hour. There can be no doubt that both chief and people are already keenly interested; *but the other brother, for whom no missionary was available, is now a Mohammedan.*"

Beyond the boundaries of Uganda proper lie a heterogeneous mass of more primitive tribes, with a bewildering variety of languages and dialects, and often differing from the Baganda as widely as the peoples of Southern Europe differ from ourselves. Of the 3,700,000 people living within the diocese, the Baganda form but a small proportion. It is among these other tribes, Bantu and non-Bantu, that the struggle between Christianity and Islam is really serious. The future of the Pagan tribes to the east and north of the Kingdom of Uganda still hangs in the balance.*

* The Rev. A. B. Fisher, who has been a C.M.S. missionary in the Uganda Protectorate for twenty-two years, has been working for the last twelve months at Gulu, "the furthest northern outpost of the Uganda Mission, away amongst the wild and warlike tribes of the Ganyi and Lango," and he is hoping to join up this work with the C.M.S. Mission in the Anglo-Egyptian Sudan. He writes: "The Uganda Administration are pushing out north, and hope soon to have stations controlling the entire district right up to the Abysinian frontier, and early in April next to take over the Lado Enclave from the Sudan Government. These political developments make it of paramount importance that the district should be effectively occupied by the Mission. The Nilotic tribes are the connecting link between the nominally Christian country of Uganda on the south, and the aggressive Mohammedan forces of the north. Now that the Egyptian boundary is extended right down to the Ganyi frontier, *the Mohammedan advance is no longer a likely menace, but an actual fact* that has to be faced by the Christian Church."

An impressive scene is given by Mrs. Fisher. Writing from Gulu, she says: "Eight young men, converts of our native teacher who has been labouring there, came and offered themselves as teachers for the districts, and these have been sent out each under a senior Munyoro teacher to important outposts, where we have been urged to send missionaries. At one of these places during our journey here, between one and two thousand men and women came to see us. In order to be seen and heard by all, my husband mounted a high ant-hill, which made an excellent pulpit: and in a very short time he had that great audience repeating St. John iii. 16. It was most impressive to hear these poor spirit-worshippers saying these beautiful words, and

In Uganda there is a fair field and no favour, although the legislative power is in Christian hands. In the National Lukiko Council, the heathen chiefs are practically non-existent, and the Mohammedans are comparatively few.

There is no direct missionary work for Mohammedans in Uganda, but progress is made amongst them in the ordinary course of missionary effort, and especially do they profit by the facilities given in the splendid Hospitals and Educational Institutions, where they are brought directly in touch with Christian influence.

Dr. A. R. Cook, of the Mengo Hospital, says, "On reviewing the year as a whole, progress has been marked all along the line. There have been strenuous efforts to utilise the rich material brought to our doors in a spiritual way. Considerably over a hundred heathen, Mohammedan and Roman Catholic patients have been started on a course of "Mateka" first reading book reading, and many of these have publicly taken up the attitude of Christ's disciples. I believe in years to come there will be a very rich harvest from this faithful sowing of the seed."

And the Rev. A. E. Pleydell, of Maseno, in Kavirondo, writes:—"Only a few years ago Kavirondo was conspicuous for its people's lack of clothing, its great heathen dances, and opium smoking; but all this is rapidly passing away owing to Christian civilisation and Government control. If we read the signs of the times rightly, young Kavirondo will become Christian in a few years. Roughly, the number of our adherents is somewhere near five thousand."

The Rev. F. H. Wright says that on returning from furlough recently, he found that the movement towards Christianity, which commenced amongst the Nilotic Kavirondo in the Kisumu township about three years ago, had spread in a most remarkable manner. "It is a thrilling sight to see a closely-packed mass of black faces before one, and to notice many, who a few months

to see their eager countenances. They did not stand on ceremony, but constantly interrupted the 'sermon' by ejaculations of 'Very good words!'"

ago were walking about naked, covered with grease and red ochre, living in terror of the evil spirits they believed awaited to do them injury, now clean and clothed, and joining together in the worship of a God of love and anxious to hear more of the revelation He has given us through His Son Jesus Christ."

In striking contrast, it is confidently stated that Islam is on the wane in all these districts.

In British East Africa the coast towns are Mohammedan, the coastal districts are completely under the sway of Islam, and the tribes penetrating inland are deeply affected. In most districts there have been Mohammedan settlements, though some may be small. They consist of traders; and the people, through their propaganda, have adopted Islam ostensibly for trade purposes, but they really form bases for Islamic development. The principal areas where Islam is penetrating into the pagan territory in the hinterland of British East Africa are the Kisumu, Ukambe, and the Kenia Provinces. The advance is steady and general.

Railways continue to open up these districts, and wherever they penetrate, civilisation creates new demands which the Moslem trader to a large extent supplies.

A missionary in East Africa writes: "The railway is day by day pushing farther inland from the east coast, and all along the line, from the coast to the interior, as far as it has reached, are little Moslem mosques—quite insignificant little huts, but still sufficient for the scattering broadcast of the seeds of the false doctrine which we know are being sent forth from each one. Which is to be triumphant in Ugogo—the Cross or the Crescent? The answer lies with the Christian Church at home."

These words might be re-echoed from every part of the continent where railway construction is proceeding, and to a less extent wherever good roads are opening up the way for commerce. Even in remote parts of the Kikuyu district, little colonies of Swahili traders from the coast are setting up their own villages and bazaars, and their little mosques with them. The greater education, the superior wealth and clothing, and the general social superiority of these traders over the

Pagans, give them a prestige which quickly leads to imitation.

The positions of influence are not only the commercial but also the Government and military centres. The following account from the Usambara Country is typical of what is happening in the places where the propaganda is most vigorous.

In Usambara up to 1891 Islam was hardly known, and permission for Christian missions to settle in the country was made dependent by the chiefs on their not having anything to do with the Arabs. In north-western parts of Usambara, Islam made its entrance with the first Government Karana (coloured official). This Karana, whose name was Moukuzi, immediately began his propaganda, and built his first mosque at Mlala. For defalcation he was sent away and the mosque closed, but Islam remained. A trader named Isanika, who came from Digo, followed him in his attempts to spread the religion of the Koran. Native boys, who helped the trader in his work, were circumcised and formed into a Koran school, and now Mohammedanism has spread farther and farther, especially from the Government headquarters at Wilhelmstal. Nearly all the lower Government officials are Mohammedans, and the native chiefs are told that he who wants to succeed in his dealings with them had better become a Mohammedan too. The most influential sub-chiefs in West Usambara are to-day Mohammedans. The village chiefs were called makafira (infidels) until they grew sick of it, and as a result of this social pressure turned Mohammedans. No mosques have as yet been built there, but during the month of Ramadan the people pray regularly five times a day, and in Mlala a new Koran school carries on its work. The older people still hesitate to throw in their lot with the young and enthusiastic converts.

The influence of Moslem regiments of soldiers is even more efficacious in producing conversions to Islam. The Moslem soldier is much nearer to the people, and much more understood and feared than the great European ruler, whom they only see occasionally and at a distance. The European does not jeer at their religion, and,

indeed, from their point of view, is apparently indifferent to all religion. Where he observes Sunday, and attends at church, it may be guessed that he is a Christian; but where the Government weekly holiday is observed on the Mohammedan Friday, and where large receptions of chiefs are held on Mohammedan festivals, the pagan native finds it hard to believe that the European is not favouring Islam at the expense of all other religions. But, in any case, the soldier is to him the most visible and practical representative of the European Government, and if the soldier is a Moslem it has great weight with him. Even native Christians have represented themselves as unable to bear the continuous sneers of the Moslem soldiers, who insult them as "uncircumcised."

In one district (Rufigi) a mission-school was pulled down by the soldiers at the instigation of a local official, and subsequently a Government school erected with a Moslem teacher. The plantation labourers then began to go over *en masse* to Mohammedanism.

The Moslem menace is well realised in British East Africa, and all the pagan tribes in the Protectorate have been divided amongst the Protestant Societies by agreement.

One of the objects of the federation is to meet more effectively this advance of Islam, which can be better accomplished by united action.

Without entering into the controversy about Kikuyu that has aroused so much interest, we can pray that the progress in co-operation and federation that has been commenced may be carried to its full fruition. That the ultimate victory of the Cross may be complete in that whole land, forming as it does the greatest bulwark, on the Eastern portion of the Continent, between Islam in the North, and Christianity in the South. Those who are at the front, face to face with the forces of evil, realise that "*L'union fait la force.*"

In this connection also, it is well to notice that Moslems are watching the course of events, as well as Christians at home, not to speak of the natives of all classes.

Mr. A. T. Upson, of the Nile Mission Press, Cairo, says: "The chief Arabic paper of the Islamic World, *Al-Moayad*, in a recent issue, has a most interesting article upon the Kikuyu Conference, two columns in length. The writer refers to the fact that at a place called Kikuyu, in British East Africa, there was a Conference, the chief object of which was the consideration of means of progress in missionary work, and then, secondarily, how to get greater unification of missionary forces; but, in addition, there has come out of it a general cry that the Christian world has done wrong in allowing so much division in its ranks, and that the way to get a great move, first of all, is to unify the denominations."

The writer goes on to speak, in a generally appreciative tone, of the objects and means of unification, and then draws the inference that the stronger the Christians become the greater will be the impact of their united forces upon Islam. Then he rightly draws the attention of his readers to the fact that it is time for them to wake up; for when the Christians do become more united, and the differences of denomination become obliterated, Moslems will be hardly able to stand against them. "Where, then," he says, "are our Ulema (learned men), where are our leaders, and where are those that are able to donate funds for us to follow the example of the Christians? Things are in a bad condition; rich men will not give their wealth; and others will not start a movement; but all the time we hear of the Christians planning and planning to do more against us. O God, send us (Moslems) someone to collect together our scattered forces."

In German East Africa there has been a thorough investigation of the best way to check the advance of Islam, by Pastor Axenfeld, one of the ablest of the missionary secretaries in Europe, who spent several months upon the field visiting the Missions and conferring upon this matter. As a result it has been decided to found at Morogoro a missionary institution for the purpose of training Christian schoolmasters, and the German Government has promised to employ such

teachers in its schools. That this effort may succeed, all three Societies—the Berlin Mission, the Moravians, and the C.M.S.—have agreed to co-operate.

Such training Institutions could easily be multiplied if only the Church at home were ready to pay the cost. If we are willing to give ourselves to God for this work, and to follow His leading, we may be sure of His blessing. Then will the Moslem advance be turned backward, and the Christian advance will begin.

The number of catechumens in the C.M.S. German East Africa field is now 2,324, whereas two years ago it was only ninety-seven; and during the last year pupils in C.M.S. Schools have increased from 7,200 to 17,000. Writing from camp in Pnela district of Ukaguru, on September 27th, Bishop Peel says:—

"It is the exception now to have a poor welcome anywhere in Ugogo and Ukaguru where the C.M.S. is known and at work. All the Missionaries are rejoicing, some are wonder-struck, at what is happening in their districts in respect of desire for "teaching." I see Kanisas (mud and wattle churches) built by the people for Sunday and week-day use in most of the places I visit. It is for God to turn the hearts of the people to Himself now; meanwhile we are glad before Him to know that in the greater part of the C.M.S. sphere in Ugogo and Ukaguru the Gospel is being taught and preached."

It is difficult to give a correct index of the different religions of the native population of German East Africa. Official reports estimate 300,000 Mohammedans. Outside of the Ruanda and Urindi on the Congo border, the other tribes appear to be opposed to adopting the dogmas of Islam. More Mohammedans are found in the coast belts, such as Usambara, Usagara and Khutu, but the vast majority of natives are so far quite unsympathetic to the Oriental faith.

The German Government are favourable, not merely to education but to Christian education, and are anxious to have Christian teachers in their schools rather than Moslems, as they regard the dominance of Islam in Africa as inimical to their interests.

The German Missions are fully alive to their responsibilities, and, realising the added efficiency through union and co-operation, are anxious to secure this as far as possible. Of the several Missions, the Bielefeld Mission is working in the Usambara district, the north-east corner of the Colony, and since 1907 also in the north-west corner among the Ruanda people, a populous tribe. Then there is the Berlin Mission, occupying the Usaramo district and those lying south-west toward Lake Nyasa. Together with the Berlin Mission the Moravians started their work in German East Africa (1891), stretching from Lake Nyasa north-west and also north into the country of the Wanyamwesi. Two years later, in 1893, the Leipzig Mission began at the Kilimanjaro, later on extending their work into the neighbouring spheres among the tribes of the Meru and of the Pare mountains. These are the older Missions, and all are making special efforts to counteract the Mohammedan advance. Thus, the Moravians have recently opened a station at Tabora, a most important Mohammedan place on the new central railway line, running from the coast to Lake Tanganyika. On the same railway the Morogoro Union Training Institute, previously referred to, has been called into existence, with a view of training preachers and teachers who thoroughly master the Swahili language, the *lingua franca* of East Africa.

The Leipsig Mission also has extended its work in the direction toward the main railway line, into the Iramba district. And the whole move of the Bielefeld Mission into Ruanda was influenced by the impending Mohammedan peril.

But the urgency of the claim has not only led to increasing efforts on the part of these societies, already working in German East Africa, it also called two more German missions into this field. In 1911 the Neukirchen Mission, following an invitation of the Bielefeld Mission, went to Urundi, south of Ruanda. The following year the Breklum Mission added another link southward through occupying the Uha district, and, meanwhile, opened a station at the terminus of the central railway at Ujiji, on the shores of Lake Tanganyika, a place

known already in Livingstone's time as an emporium of Mohammedan trade. In this connection we might cross the continent and mention the new efforts in the Kameruns, where the Gossner Mission have opened near Carnot, and the Deutscher Hilfsbund propose commencing at Leri. The Seventh Day Baptists have also to be mentioned. A new district, east of Lake Victoria, has been added to their older work carried on in the southern part of the Pare district.

All this shows that the German Missions are facing the problem, and that they are determined to meet the demand of the hour. But these new tasks add new financial burdens to the old ones, and much will depend in the future on whether Christian Germany is willing to provide means, and men, for this important task.

Along the East African coast line down to Chinde, Beira and Delagoa Bay, the Moslem traders from India are to be found everywhere. From these districts they have penetrated to Nyasaland, where they have settled for trading; and though not aggressive in their propaganda, the fact of their marrying native women leads to a generation of half-castes who are brought up to observe their fathers' practices. The slave trade from Zanzibar and the east coast originally brought Mohammedans through Portuguese territory south of the Rovuma River, and from there to the southern end of Lake Nyasa. Mponda and Fort Johnstone, where the Shire River leaves the lake, form strong Moslem centres. From there Islam reaches down south between Zomba Mountain and Lake Shirwa for a distance of about eighty miles, and extends within thirty miles of Blantyre.

The Rev. R. H. Napier, B.D., of the Church of Scotland Foreign Mission, reports: "The Zomba-Domasa part of their mission field has many Moslems, perhaps 10,000, but Blantyre has very few, and Mlanje a decreasing number. The frontier of Islam may, therefore, be regarded locally as the latitude of the southern end of the Lake Shirwa.

"In that area live three peoples—Yao, Anyanja, and others. Islam chiefly affects the Yaos and very slightly the others. We accept it as good policy that,

if possible, anti-Moslem literature should be in Yao. As many Yao chiefs, and many Yao soldiers in Government employ, are Moslems, Islam is fashionable among Yaos. Some districts are almost wholly Moslem. In others, Moslem and heathen villages dot the country. It is an accepted dictum that, unless hindered, Islam will take over the heathen.

"Islam wheels round the south of Lake Nyasa and extends up to Kota-Kota, which was of old noted as a slave export place, and is now known for Islam and syphilis. Islam hardly extends at all into Angoniland on the south-west of the lake, and not at all on the lower Shiré River. I have heard from travellers that away west in Rhodesia, Islam is prevalent and is pushing south.

"In Portugese East Africa, in its northern part, live many Moslem Yaos. They have influenced the Anguru people south of them (also called Mauwa) along the line of the Luli river, who are newly Moslem, and other Anguru just east of Lake Shirwa. South of the Luli basin I have found no Moslems. On the Malema, a southern tributary of the Luli, some Moslem Mauwa natives told me that they would abandon Islam if the Mission would come to teach them. Just east of Lake Shirwa I was told by a native that the local Augura had received Islam only because Christianity had not entered.

"Hence to lay off the frontier of Islam in the inland part of East Africa, draw a line from Fort Jamieson in north-east Rhodesia to Kota-Kota on Lake Nyasa; then to Eponda or Matope on the Upper Shiré River; then to the south end of Lake Shirwa; then down the Luli (or Lurio) River to the Ocean. Mozambique is Moslem, too, but of the vicinity I know nothing.

"Where the *most* rapid advance is I do not know, but the district just south of Lake Nyasa has the most Moslems newly made. South through Fort Johnstone to Zomba has been a rapid victory for Islam, but the belt of native parishes with dozens of schools across southern Nyasaland will not let it get farther. Where the mission village school, staffed by trained native teacher-evangel-

ists, holds the field first, or where it enters the field at the same time as Islam, Christianity grows into a vigorous native Church, and Islam usually loses many members to Christianity. Islam is dying out of some districts where it once had an incipient hold. Its frontier is its weakest part.

"As to occupation, Nyasaland is adequately occupied. The London Missionary Society, the Dutch Reformed Church Mission, the Anglicans and the Romanists are in Rhodesia. It is absolutely vital to checking the advance of Islam to occupy Portuguese East Africa. The Anglican Universities' Mission works in from Zanzibar towards Nyasa, and also in the region of Fort Johnstone and Kota-Kota. The Church of Scotland is just beginning work about 100 miles east of Lake Shirwa, with a view to extend immediately from there to the sea in a direction south-east so as to build an Islam-proof barrier across the country. Experience shows that a net work of Christian schools, under native teacher-evangelists, schools which, group by group, produce native Christians and grow into parishes, together with a vernacular Bible and good training and supervision of these teachers by Europeans—that this gives an armour-belt almost invulnerable to Moslem attack. It is equally the tried method of winning Moslem Africa."

Of the tribes most deeply affected by Islam, the Yao is the most important. Originally coming from the coast and socially affected by Islam, it has not merely held its own but has increased its influence.

A great many of the native troops are recruited from this tribe, and the superior air which they assume tends to bring into the ranks of Mohammedanism other natives who, like the native everywhere, hate to be looked down upon. As a man can become Mohammedan by paying 6*s*. in exchange for a small slate bearing a sentence of the Koran, and the only further necessity is that he conform to certain practices, Mohammedanism gains ground with some ease in this way, but, on the other hand, Nyasaland has not yet forgotten the slaving of forty and fifty years ago, and the wonderful blessing granted to the work of the Livingstonia and other Christian missions has

resulted in a bulwark being erected against the advance of Islam.

The concensus of information of missionaries in South Africa appears to be that there is a decided movement on the part of Malays to win over the white and coloured, whether Christians or Jews. The evil is so gradual in growth, and so insidious, as to pass almost unnoticed. Both the Malays and Indian Moslems endeavour to secure converts for Islam by marrying white women and girls by Mohammedan rites, and adopting white children. The native Christians are often very ignorant of the difference between their own religion and Mohammedanism, and in order to deceive them, the Mohammedans exercise rites corresponding to Baptism and Holy Communion called by similar names. Arab, Indian, Egyptian and Turkish Moslems are actively engaged spreading their faith by Koranic schools, charms, sorcery, threats, and immorality. One writer says, " It is painful beyond description to see everywhere white and coloured, who once were Christian or Jewish children, now adults bearing Mohammedan names, wearing the Malay headdress, often, alas ! decorated with charms, and it is marvellous to see what a difference this has brought about—moral deterioration, aloofness, hatred, antagonism to their former co-religionists and nationality."

In South Africa—a general term for the district south of the Zambesi and Cunene Rivers—Islamic propaganda is limited at present, but active in its character.*

The Rev. G. B. A. Gerdener, B.A. has been appointed by the Dutch Reformed Church for the organisation of their special work amongst the Mohammedans. He has made careful investigations, and reports as follows with reference to the numbers and dispositions of the Mohammedans, and the efforts being made to reach them :—

" Outside the Union, says Mr. Gerdener, there is no

*1. *In the Union of S. Africa.* Census 1911. Europeans, 62 ; Bantu, 1896 ; Coloured, 43,946 (Dutch speaking half-caste). Total in the Union of S. Africa, 45,904.

2. *Outside the Union of S. Africa,* including German S.W.A., Bechuanaland, S. Rhodesia, and Portugese E.A, South of Zambesi. The nearest approximation, no official figures available, 1,000. Final total, 46,904.

immediate propaganda, as far as I am aware. The 1,000 Moslems put down for these parts are scattered chiefly over South Rhodesia, where they are Bantu coming from the interior and engaged in the mines, and to a less extent on farms, and in Portuguese East Africa, where they are chiefly Indians in such coast towns as Laurenzo Marques.

"The 45,904 Moslems in the Union are found chiefly in three centres (districts): Natal has 13,475, the Western Province of the Cape has about 22,000, while there are said to be several thousands on the Rand (Johannesburg and environs). The remainder are scattered all over, the majority hugging the coastal towns, where they hold hawkers and general dealers' licenses.

"In each of these three districts the situation is distinct: *Natal Moslems* are, with hardly any exceptions, Indians, chiefly Gujerati-speaking, from Bombay. They are scattered over the Province, being almost divided between rural and urban areas. Generally speaking, they seem to be making little headway in the matter of proselytising. No cases of Bantu having become Moslems are known in Natal. Hinduism predominates in Natal. There is no systematic effort to bring the Gospel to the Moslems, and inefficient propaganda on behalf of Hindus in Natal. Incidentally, by means of individual effort, something is done for the Moslems, but nothing to speak of, and some Society should be invited to place a special worker in the Moslem field of Natal.

"On the Rand there are said to be thousands of Moslems from Central Africa, each a zealous missionary for his cause. While it is true that many of the Transvaal Moslems are Bantu from Central Africa, and are engaged on the mines, it is too much to say that each is a zealous missionary. The majority come from the east coast, Quilimane and Mozambique, and are themselves little more than formal followers of the Crescent. This does not minimise the danger, for the Rand is a seed-bed for mission work of any kind, and any day a regular Moslem propaganda may have the most far-reaching consequences. The attention of the many agencies working in the Compounds should be drawn to the danger and the opportunity, and a call made for the workers to give

direct and sympathetic attention to Moslems who come to the mines and usually stay a short period before they return home. Of the 8,193 Moslems in Transvaal, 7,156 are in urban areas, 3,279 being in Johannesburg itself."

We cannot leave the Dark Continent without a brief reference to the adjoining Island of Madagascar, where, unfortunately, Islam is making progress, especially among the Sakalava race. Practically the whole population on the coast from Soalala to Mojanja is already Mohammedan. For many years Arab influence has been felt to some extent, and recently Mohammedan Indians have settled in the country. This influence has also been increased by the influx of Comorians and Soalala, who marry several Sakalava wives. The number of Mohammedans in the Island is estimated at about 75,000. Some villages are almost equally divided, the original pagans having become either Christian or Mohammedan. It is stated that many vices, especially drunkenness and immorality, have been introduced by the Mohammedans. The recent United Conference of the various Missionary Societies at work in the island should be most valuable in strengthening the forces now available, and calling out further reinforcements with a view to planning a campaign for the evangelisation of the island before the further progress of Islam increases the difficulties of Christian Missionary effort.

Wm. J. W. Roome.

Belfast.

THE MISSIONARY OCCUPATION OF THE SOUTHERN SUDAN

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THE urgent nature of the crisis in the Anglo-Egyptian Sudan has recently been brought home to me by a trip through North-east Africa, from Alexandria to Mombasa. The journey southward to Khartoum reveals a pathetic picture of the trimphant advance of Islam and a woeful lack of Christian missionary enterprise among the pagan Nilotic tribes. For hundreds of miles at a stretch, among semi-pagan and wholly pagan tribes, there is a total absence of missionary work, and the inevitable consequence is everywhere apparent,—Islam is making unopposed progress through the country and so rendering future missionary work incalculably more difficult. The small number of missionaries who are at present in the field is utterly inadequate for the task of checking this Moslem advance. There should be at least five times as many as there are at present if such scattered tribes as the Dinka and Shilluk people are to be evangelized. The field is hopelessly undermanned.

The excuse often urged for this unoccupied state of the Sudan is a government regulation regarding Christian missions which, it is supposed, prohibits mission work throughout the whole Sudan. But while this may or may be not true regarding Khartoum and the northern Sudan, it certainly does not apply to the southern and pagan part of the country. Indeed, so far is it from being the case, that the Government expressly invited missionary co-operation, a few years ago, in the work of civilizing and educating the people; and at the present time by granting half fares on the steamers and trains, and by giving other concessions to missionaries, the Government is greatly helping the work of those societies whose representatives are in the field. But

despite this invitation to undertake missionary work, and despite the facilities afforded, the country has an utterly insufficient force to do the work of winning the people to Christ.

The actual figures relative to the numbers and distribution of mission stations and workers south of Khartoum are as follows: For the first four hundred odd miles Islam has undisputed liberty to expand and become rooted, there being no mission station in that huge territory, although there are a great many pagan and semi-pagan people there. Then at Melut, 420 miles south of Khartoum, is situated the recently opened Sudan United Mission station, in connection with the establishment of which my trip through the country was undertaken. This station has at present a staff of only three men, but it is hoped that others will shortly arrive to augment that number. Then southward again for another 100 miles, and one sees the American United Presbyterian station at the junction of the Sobat and the Nile. Here, including the missionaries at an out-station, there is a force of seven. South of the mouth of the Sobat, and on the Nile, there is another great gap of about 200 miles, when the C.M.S. station of Malek is reached. Here there are four missionaries. This is the last Protestant mission station in the Sudan on the Nile, there being a gap to the south of some 300 miles before the C.M.S. station of Gulu in Uganda is reached. West of the Nile and in the Bahr el Ghazal province of the Sudan, are two C.M.S. stations at Zau and Yambio, with a force of four men between them. Besides these Protestant stations, there are on the west bank of the river three Austrian Roman Catholic missions, but I do not know their total number of workers. Thus the Protestant missionary force in this most important and strategic region total eighteen in all, only about two-thirds of whom can ever be in the field at the same time!

Relative to the population of the Sudan this number of missionaries is perhaps as great, or greater, than the number in certain parts of China, India and Japan, but the present population of a particular region or country

is by no means the only consideration to be taken into account in the distribution of our forces. The nature of the people and their religion, the relation of that country or region to other countries, and its accessibility to the Christian world, must also be considered. On all these grounds the situation in the Sudan challenges our most earnest attention.

(1) The Nilotic tribes are simple people, like children in many respects, and are easily impressed by show and force, unless animated by religious fanaticism, which, as pagans, they never are. Their religion is a primitive one, which quickly gives way to any more dogmatic teaching than its own. Indeed, those who know most about Africa assure us that the days of paganism are numbered, and that it must crumble away in the near future before any more dogmatic or seemingly authoritative religion that comes into conflict with it. If a sufficient number of Christian mission stations were planted among these people while they are yet pagan and in a comparatively plastic condition, there would be great hope—not, perhaps, of winning them to Christ in one generation, but at least of checking the progress of Islam by showing the pagans that there are other religions than Islam in which civilized people believe. At the present time it appears to the pagan that all the educated, rich and powerful people are Moslems, and the poor and oppressed are, like himself, of no religion. If a pagan who lives near a Moslem settlement is asked whether he is a Moslem, he says " Yes " at once. Why ? Because he *is* a Moslem ? No ! He is no more a Moslem than his questioner : he merely says " yes " because he thinks that all the seemingly rich and powerful foreigners from the north are Moslems, and he too wants to be rich and powerful and wise. It is not so much the moral license of Islam that first attracts the pagan, for he probably never learns what Islam allows or prohibits ; it is the clothes and the wealth and the apparent wisdom of the Moslem that he covets. He calls himself a Moslem because that is the highest thing he has ever heard of. But it is only a step between calling himself a Moslem and becoming a Moslem and training his family in

Islam. If, then, there were more evidences of Christianity, this impressionable pagan would turn to Christianity as easily as to Mohammedanism; he might be as poor a Christian convert as he is now a convert to Islam, but at least he would not be a bigoted opponent of Christianity, and something more might be done with his children.

(2) With regard to the relation of the Anglo-Egyptian Sudan to the countries to the west, south and east of it: on the west is the French Sudan, partly Moslem and partly pagan: on the south lies the Belgian Congo and the Uganda Protectorate, where a native church is already grappling with a Moslem advance from the south-east: on the east lies Abyssinia, in which a nominal Christianity has almost let its light die out. What, then, will be the effects on these neighbouring countries if we allow the southern Sudan to become wholly or predominantly Moslem? A great impetus would be given to the spread of Islam in the Congo and the French Sudan, the already complex problems of Uganda would be greatly increased, and Abyssinia would be filled with Moslem traders eager to spread their victorious faith.

(3) The accessibility of the Sudan: No country could be more accessible. Khartoum is only nine days' journey from London! It is the nearest heathen field to Christian Europe, and yet it has only eighteen missionaries working there. From Khartoum several steamers run southward each month, branching at the Sobat and Lake No, to the various streams of the Upper Nile. Throughout the length and breadth of the country runs the finest navigable waterway in the world, but while this great river brings food and life to Egypt, it bears only merchandise and Islam to the south.

I would plead with those who may chance to read this article for a great outpouring of prayer for the pagan tribes of the Sudan, and for an active interest in the work of extending the Kingdom of God in that neglected region.

Melbourne,
Australia.

D. N. MacDiarmid.

THE MARE'S NEST AGAIN

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In The Moslem World for October last we pointed out what an *in*-valuable discovery Mr. Muhammad Tahirut Tanir had made in the mistaken idea that the Gospel narrative was derived from heathen sources. We shewed that he had borrowed his assertions from one or two books of no authority, that even his array of "authorities" was itself copied from a particularly worthless book, that the works relied on were hopelessly out of date and unreliable, and that he had fortified his "quotations" from certain Oriental books by interpolations of his own, so as to delude his readers into imagining that these books taught doctrines never dreamt of by their authors. Literary dishonesty of this kind must revolt every honest reader of Mr. Tanir's lucubrations.

Strangely enough, however, an Englishman—a Mr. Parkinson—has taken up the cudgels on behalf of Mr. Tanir (whose book he has evidently never read) in the "Muslim India" of last January. He does not profess to believe in Islam—nay, he begins by scoffing at belief in the Virgin-birth of the Lord Jesus Christ, though it is taught in the Koran itself*—but he rejoices in the opportunity of attacking Christianity.

Not only has Mr. Parkinson omitted to possess himself of Mr. Tanir's book, but he has proved to his readers that he has failed to read in their original languages any of the Oriental authorities from which all *reliable* knowledge of Oriental religions must clearly be derived. It is obviously unfair to these religions to depend for information about their tenets upon the chance statements of foreign travellers.

* Sûrahs *Al Tahrim*, ver. 12; *Al Anbiyâ*, ver. 91; *Maryam*, vv. 6-22; *Al 'Imrân*, vv. 40-42, the verses being numbered as in Flügel's edition.

It is only because he cannot find any Sanskrit or Pâli authority for a "Crucifixion Myth" in India, in connexion with Indra, Krishna, or any other Hindu deity, that my critic has to depend on the statements of "the Jesuit Andrade, writing from Tibet in 1626," and "the Jesuit Giorgi" in 1772. Such dependence is a confession of lack of evidence to prove what he wants to prove; and to say "scholars are agreed that even late documents contain early legends" is not to the point. Proof is needed of the *early* existence of the legends, and proof is the one thing lacking in Mr. Parkinson's article—that and logic. Possibly he and his school are superior to such sublunary matters, and it is only his readers who are affected by their absence. If it be true that, in some unnamed city in Nepal in 1880, at the Indra festival "figures of Indra, with outstretched arms," were "erected all about the city," how does that prove that the Hindus believe Indra to have been crucified? The Rig-Veda and all their sacred books, in fact all their known literature, may be searched in vain for such a tenet. Hinduism is still a living faith, so that it is easy to test Mr. Parkinson's (laughing or crying) "Hierologist's" assertions. Even Mr. Parkinson himself, we presume, occasionally stretches out his arms without being crucified. The fact that the Khonds—and not they only, alas!—used to offer human sacrifices, or even my critic's vague assertion that in some places there is "a certain propensity to the symbol of the cross," or his "doubt if we are yet acquainted with all the relative facts concerning the early worship of Krishna,"—all these things together fail to convince any reasonable man that there was "an early legend telling of a crucified Krishna," or Indra. In fact, the very attempt to bolster up a theory by irrelevant statements and an appeal to people's ignorance has the effect of shewing in what desperate straits Mr. Parkinson and his "Hierologists" find themselves. Of course, if imagination and baseless assertion commend themselves to people, even though opposed to all the known facts of the case, we have nothing more to say. But we Christians prefer to stick to facts rather than credit fictions, even when the latter

appear in "Muslim India." Nor can the statement that "Professor Drews . . . appears to suggest a quasi-crucifixion" prove anything against (1) the complete absence of any such doctrine in the Hindu books, ancient and modern alike, and (2) the positive assertion of these books* that Krishna died of an arrow-wound in the foot.

As Christians, our motto is, "Prove all things, hold fast that which is good."† As for all such theories as the Modern Mythologists of the type of Robertson, Doane, Phelips, *et hoc genus omne*, devise, we ask for *proof* as we examine them. Such make assertions in considerable numbers and with eloquent reiteration: but when we test them they generally break down, like those of Mr. Tanir and his would-be champion.

It is often asserted that there are numerous heathen parallels to the Gospel narrative of our Lord's Virgin Birth, the Massacre of the Innocents, the Crucifixion, Resurrection, Ascension, etc. I have examined these supposed parallels in my "Mythic Christs and the True," "The Noble Eightfold Path," "Christianity and Other Faiths," and in my paper on "Mithraism" (Journal of the Victoria Institute, vol. xliii., pp. 237, ff.), and I have proved that such parallels exist only in the imaginations of credulous men, who, for the most part, have not taken the trouble to study the sacred books of the Chinese, Persians, Ancient Egyptians, Hindus, Babylonians, etc., in their original languages. Of course such studies take time, but in no other subject is a man held to be fit to teach unless he has *studied*, and knows something of what he writes about.

Much of my critic's "logic" is worthy of notice as somewhat peculiar. He has not succeeded in shewing how the eighth child of Devakî and her husband Vasudeva could be considered "Virgin-born," though he employs ridicule to supply his lack of evidence. Nor does he succeed better when he turns from India to Finland. As this latter is a point which is not often put forward, we must devote a few lines to its consideration.

* The main authorities are given in my Article in the October number of THE MOSLEM WORLD.

† 1 Thess. v. 21.

"In Finnish mythology," writes Mr. Parkinson, "the white-bosomed virgin Mariatta becomes pregnant by contact with a mountain berry, and takes refuge in a *stable*, where her child is born." In contrast with most of his statements he is correct here. The account is given at full length in the "Kalevala," the "national Epic" of Finland, Runol, verses 1-430. There we are told, moreover, that the stable, far from a village, was heated by the breath of horses. Her son vanished from Marjatta's* knee, as she was brushing his hair. When she searched for him, a star told her that her son had created it, so did the moon and the sun. The latter informed her that her son was sunk in a marsh up to his armpits. Finding him there, she took him to be "crossed," "sprinkled with mater," and "baptised." He was made King of all Carelia. Then his opponent, the old Finnish hero Väinämöinen, who had in vain urged that the child should be thrown into a swamp, abandoned on hills thick with berries, or killed by having his head shattered against the trees, departed in anger, leaving the child to take his place. But what does all this prove? The epic was first put into writing by Elias Lönnrot in 1835; but he "afterwards† re-arranged and expanded it," publishing it in this final form in 1849. Doubtless much of it had existed for centuries in oral form as separate ballads before its being put into a connected whole in this way: but the antiquity of the part with which we are now concerned cannot be so great as to give any support to Mr. Parkinson's contention. In several other parts of the epic marks of Christian influence are seen—*e.g.*, an evil character appears as *Juutas*, which name, as Kirby, the English translator, points out, is "probably derived from ‡*Judas*." Moreover, a few Teutonic and Scandinavian words occur in the Finnish text, such as *meren* (*gen.*) for "seas" in Runo i., 125. This is from the German *Meer*, 'sea,' and shews that German influence

* This is the proper Finnish spelling of the name, the *j* being pronounced *y*, as in German.

† Kirby's "Kalevala," Dent's Ed., Vol. i., Introduction, p. viii.

‡ Glossary, S. V. *Juutas*.

had more or less acted on the Finns before that verse was written. Such points affect the antiquity and independence of the legends. Regarding Marjatta, however, the case is clear. I translate the following passage from the note in the Name-Index of Forsman's admirable Finnish edition of the text of the Kalevala," with Finnish notes, published in 1887.

" *Marjatta,** name of a female, formed from *Maria*, the name of Jesus' mother, modified in the mouth of the people in such a manner that thereby the meaning is Finnish, which then again evidently gave origin to the myth that the Saviour was produced from a *berry*."

The meaning of this is, that Marja in Finnish means " a berry," and that the Finns fancied that *Maria*, instead of being a foreign (Greco-Hebrew) name, was Finnish. In order to account for this name, therefore, the legend came into existence.†

When the matter is *studied*, therefore, it is evident that the legend of Marjatta is not pre-Christian but is, on the contrary, derived from the Gospel narrative and a mistaken etymology. We have dealt at some length with this matter because it affords an admirable illustration of the way in which all such asserted heathen parallels to Gospel narratives invariably fail when honestly examined without a credulous anti-Christian bias. Mr. Parkinson has here given us another specimen of his ability to discover a Mare's Nest on his own account.

Classical scholars may judge from his mistaken reference to " Græco-Roman mythology " in Juno's case how trustworthy are his assertions regarding Oriental and American religious myths.

As I have pointed out in Chapter VII. of my " Christianity and Other Faiths," there is a vast difference between *Virgin*-birth and any other " supernatural " birth. The former is rarely, *if ever* (apart from Christian

* P. 390.

† Similar cases occur in other tongues. Thus the ignorant in Persia think that *Châi* (" tea "), instead of being a foreign word (Chinese *châ*), is their own word *châhi*, " belonging to a well or pit." Hence the story has become current that the Chinese find tea by groping in underground pits !

influence), found in any religion but the Christian: the latter is commonly the subject of myths which have ultimately become attached to most characters of the past who in fable (and sometimes in fact) have played important parts in the world, such as Perseus, Krishna, Buddha. To confound Virgin-birth with other supernatural methods of birth is not conducive to clearness of thought, yet Mr. Parkinson follows in the track of his honoured "hierologists" in this matter—quite innocently, as far as we can judge. But every Moslem can readily see the distinction to which we refer, if he will remember that, though not a few Arabic and Persian writers speak of Mohammed's supernatural* birth, yet it is never claimed that he was *Virgin*-born. On the other hand, the Koran asserts that Christ was born of a Virgin. Surely it is not necessary to call attention to the fact that the word *virgin* has a very clear and definite meaning. Hence the fact that "Krishna could not be virgin-born because he was the eighth child of his mother" Devakî and her husband Vasudeva is clear to the Hindu mind, if not to my critics. Hence, too, the Hindus have never held such a tenet. The same thing applies to the Buddhists. They have never believed that Buddha was virgin-born. As for "the Cyrus legend" to the same effect, which Mr. Parkinson fancies so ancient, the same result is found on enquiry. Fortunately Cyrus gives us his own genealogy in one of his inscriptions, tracing it back for some generations to Teispes (Persian Châishpish, Assyrian Sîspîs). He calls himself "son of Cambyses" Persian Kambujiya, Assyrian Kambuziya)†. Herodotus (I., 91, 107, 108) and Xenophon ("Cyropaedia," I.) agree that his father was the Persian Cambyses and his mother the Median princess Mandane. *No hint whatever* of Virgin-birth, or even of anything supernatural about it, is given in any one of these three sources. In fact, *the very contrary* is definitely stated. Thus we find that another bubble has burst.

* Telling, *e.g.*, how the "Light of Mohammed," which once shone on Adam's forehead, left 'Abdullâh and attended Aminah from Mohammed's conception till his birth.

† See the original text of the Assyrian inscription in Rawlinson's "Cuneiform Inscriptions of Western Asia," Vol. v., plate 35.

We now come to Jerome's statement (in the fourth century of our era) that Buddha was supposed to have come forth from a virgin's side. A *late* Buddhist myth does indeed state that he emerged from Mâya's side, but her virginity is not asserted. Jerome's statement* could not in any case carry much weight, as he knew nothing of India at first hand, especially since it is contrary to the authoritative religious books of the Buddhists themselves. But any small degree of weight it might otherwise seem to have quite vanished when we discover (as I have shewn in " Christianity and Other Faiths," p. 90) that he confounded with the Indian Buddha a Persian impostor who assumed that title *about* 200 *A.D.* Besides claiming Virgin-birth in a sense, this man also imitated our Lord by appointing twelve disciples. Some European writers of our own time have sunk deeper into the mire than Jerome, and with much less excuse, by ascribing these twelve disciples to the true Buddha.

It would really be worth my critic's while to study a subject before writing about it. The matter upon which he has written well deserves years of careful study. When he undertakes it, he will find that Mr. Robertson can hardly be quoted as an authority upon Hinduism or any other faith. As for " Mr. Vivian's "† book, if Mr. Parkinson will refer to Mr. Howard Nash's " Pagan and Christian Parallels in the light of Modern Thought," he will see that " Vivian " has unblushingly copied wholesale from Doane, while professing (as Mr. Tanir does) to have investigated matters for himself. The thing is so unworthy that no Englishman could venture for an instant to defend such conduct, if fully aware of it.

It is not my present task to disprove the quite baseless assertion that " no scholar now believes that the Evangelists wrote the Gospels." On the contrary, few scholars would venture to make such a statement. The " Encyclopædia Biblica " is *not* considered by any scholar as settling the question. Much water has flowed under Blackfriars Bridge since that work issued from the press.

* Found in his *Contra Jovinianum.* Lib. i., § 22.

† His real name is Phelips.

It will suffice for the present to refer to Professor Harnack's writings on the subject. The latest result of researches is to shew that belief in the genuineness and authenticity of the New Testament books in general stands on surer ground than ever. Every attack on them serves but to manifest in ever clearer light their reliability. So, too, the efforts of opponents in recent years to prove that Christianity has borrowed from Mithraism, Buddhism, Hinduism, from Greek and Asiatic "Mysteries," from the religions of Babylonia, Egypt, and even China, have led both Christian and non-Christian scholars to investigate the matter at first hand: and such investigation is rapidly dispelling the illusion and rendering it evident that the position of Christianity is more impregnable than ever imagined before. "The gates of Hades shall not prevail against it."

W. St. Clair Tisdall.

THE KOLONIAL INSTITUT OF HAMBURG*

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* [Because of the importance of the language problem in Missions to Moslems, we welcome this brief article on one of the most celebrated language-schools in Europe.—Ed.]

In 1884 Germany appeared as a colonial power. In October, 1908, the City of Hamburg opened an institution for the special purpose of preparing public officials and private individuals for service in foreign parts. Similar undertakings had been contemplated or variously carried out elsewhere; but the *Hamburgisches Kolonialinstitut* is unique in the boldness of its conception and the thoroughness of its organization. All such as have to do with the expansion and development of the German colonies—officials, missionaries, merchants, planters, travellers and scientific investigators—were to have the conceivably best preparation for their tasks. More than this, it was to invite foreign students to study in Hamburg and acquaint themselves with German science and German colonial problems, and create in the European home countries an intelligently sympathetic *publikum* which might be relied on to favour the colonies with sound legislation and enterprising settlers. German universities, libraries and museums offered in a scattered way more than probably could have been found in any other country; in Berlin existed the *Seminar für Orientalische Sprachen*, well-known in scholarship. But the new institution was to represent the colonial idea, and yet avoid being an isolated community of mediocre scientific character. The organization was effected by merging the various lectureships and institutes in Hamburg into a whole, under the patronage of Edmund Siemers and Alfred Beit, public-spirited citizens of the small republic. Characteristic of its spirit is the legend over the portal: *Der Forschung, der Lehre, der Bildung.*

The curriculum invades the province of the university in including philosophy, jurisprudence, political science, history and geography. Its main and characteristic work centres about the *Seminars*, groups of instructors, native assistants, and students with the books and apparatus pertaining to the lands and civilizations studied. Thus the Moslem Orient, Eastern Asia, and Africa form each a group. The phonetic laboratory serves them all; and the German merchant marine co-operates in furnishing rare human materials for investigation from distant ports. At the other end of the scale we find courses in cooking and a variety of homely arts.

It is no matter of chance or of national endowment that German officials are in all the world proficient linguists, and often also men of scientific training. German commerce is the richer for these men. If they have a line of goods to sell or a message to carry, this is done without the continued friction which exists between ill-trained and untrained men and a foreign environment. Civil service is not in politics. Technical preparation is required beforehand. The hopeless are eliminated early with great economy and advantage to the service.

Language study is pursued under the following guiding principles: (1) As adults cannot learn languages quickly and thoroughly by mere imitation and little reasoning, as the child can and must do, grammar in the form of the classified observations of predecessors on the phenomenology of the language is indispensable. (2) Grammar in the sense of philology is the science of which linguistry is the art. It will not suffice to know *about* the languages; one must have a command of them. Immediate, intimate and prolonged contact with the living reality, abundant exercises for knitting up eye, ear, tongue, pen and action, are the means of making the foreign speech, like our own, a system of automatisms. instead of a repetition of tiring volitions. (3) A part of grammar much neglected is pronunciation. It is an indispensible part of the technique of linguistry. Its correlated science is phonetics. The actual phenomena of the learner's own speech and those of the foreign

language must be studied. Then he may venture to learn by practice from the lips of a native. The learner and the native working alone and without training will not rise above stumbling and groping imitation. The European teacher must not be the model of pronunciation, but the native. He remains the interpreter of the one to the other. Also the pupil is often, and the native nearly always, unskilful in linguistic pedagogy. Where material fails one may use a phonographic record. Even where natives are available the machine does good service in the necessary endless repetitions. Started properly, the beginner will not fall into the habit of merely substituting the similar sounds of his own speech for the new ones.

It is obvious that men and women so trained are not only efficient in their own work, but lend their influence later to a progressive policy of administration. They keep in touch with the scientific work at home. Often they themselves publish valuable materials gathered in the foreign field.

The special workshop of phonetics in Hamburg, the *Phonetisches Labartorium*, was established by Professor Carl Meinhof, and put in charge of Dr. Panconcelli-Calzia. The former is a phonetician and a well-known pioneer in African philology. The latter is a man of unique gifts and training, devoted to his subject in its widest aspects and applications. In the well-equipped laboratory in the quietest section of Hamburg, a community of interests has arisen among professions which before had hardly ever touched. All the normal and pathological phenomena of the voice in speech and song fall within its province. Linguists, teachers of the deaf and dumb, of singing and oratory, physicians, psychologists, and practical people with special problems, visit it for research, instruction or inquiry. It has one method for all: observation, measurement, experiment, calculation, application.

To describe even cursorily the equipment of the laboratory would here be impossible. Parts of it, like the acoustic section and the kymographs, are familiar to the physicist; other parts are physiological and

anatomical; and the throat specialist and the dentist would find many of his devices there also. There is a room for the glyphic apparatus of the phonograph and gramophone families, in which records are made and stored, and subjected to enlargement, microscopic examination, analysis and measurement. They also serve the more obvious purpose of recording the speech of such transients as are often procured from the Hagenbeck circus and the crews of the Asiatic and African ships, which return from long voyages to the home port of Hamburg. A Röntgen X-ray laboratory of special equipment and other photographic apparatus are housed in the basement. The *personel* consists of the director, a skilled general assistant, a servant, two instrument makers, a philologist, a teacher of voice, a teacher of the deaf and dumb, and a physician, the last four without pay. The State spares no pains to maintain the laboratory on the highest level of equipment and efficiency. It is not only serving through the colonial institute the practical ends of new candidates, but older men are coming back to Hamburg from the colonies to bring to it their problems and their materials. On one occasion Professor Meinhof was appealed to in despair by a group of missionaries who had utterly failed to master the language of the small and isolated community to which they had been sent. They asserted that there were very few words in the language, and that each word had a bewildering number of significations. Investigation showed that the seeming homonyms were distinguished by variations in the pitch of the voice. In another case a German, who had been born and had grown up among the fast disappearing inhabitants of an island in the South Pacific, was able to furnish unique materials for the study of humanity in that part of the world.

By keeping in closest touch with missionary communities, and by maintaining a systematic exchange of students, lecturers, reports, bibliography, and scientific materials, centres of study on the field—like that of Dr. Zwemer and the Rev. W. H. T. Gairdner, in Cairo—an almost ideal system may be evolved. It is of the greatest

importance that those at home should constantly taste the atmosphere of the distant land; and it is obviously impossible to maintain libraries and professorships of university grade—to say nothing of laboratories—at great distances from the centres of Western civilization. The solution lies, as in every sort of training for service in foreign parts, in a synthesis between the two ideas of outpost station and home university.

When the interest and generosity of Mrs. John S. Kennedy and other friends of *Hartford Theological Seminary* made possible the realization of a long-cherished plan of establishing in the city named, as part of a still larger scheme of religious education (see the *Independent* of October 30th, 1913), a school of special missionary preparation, the Hamburg *Kolonialinstitut* occupied a prominent place in the minds of its organizers. It seemed to them that men and women prepared in an institution of exacting scientific character and distinctly religious atmosphere, could not fail to affect profoundly the Mission abroad and to bring it into closer touch with the intellectual life at home. The *Kennedy School of Missions* is thus the first direct offspring of the Hamburg *Institut* on this side of the Atlantic. Steps have been taken to furnish instruction of the same character. The nucleus of a phonetic laboratory has been formed, and class-work initiated. It is hoped that the interest aroused by such a movement will penetrate into the wider circles of American language teaching. If phonetics never become an elementary study in the lower schools, as it well might do, it should influence the standpoint and method of all instruction in foreign languages and of English, not to mention the services it can render to the teachers of the deaf and dumb. No limitations have been placed upon the usefulness of this department, important and even primary as its application to missionary training will remain at the Hartford School.

William H. Worrell.

NOTES ON CURRENT TOPICS

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Islam and the S.P.C.A.

Our readers will remember the article on *Waqf* by the distinguished "Jurist" in the April number. The administration of this trust under the new Egyptian ministry, we learn from the *Egyptian Gazette*, has taken note also of cruelty to animals.

"The latest sally made by the Minister has reference to cruelty to animals, a subject which up to the present one might have been excused for considering as of little interest to Mohammedans. Evidently it is of interest, however, to the Minister for Wakfs, who, seeing that all the efforts of the police and the S.P.C.A. are unable to produce any great abatement in the inhuman cruelty daily witnessed in our streets, has resolved to appeal to the cab-drivers and others through a religious channel. Accordingly circulars have been issued, enclosing a number of printed addresses which are appointed to be read in all mosques throughout Egypt at midday prayers on Friday next. These addresses contain an exhortation to all people having charge of animals to treat them kindly, an appeal which is backed up by several verses from the Koran and numerous quotations from the Islamic traditions which insist on the heinousness of the offence of cruelty."

New Liberty in Tunisia.

Our missionary correspondent from Tunis writes hopefully of the new attitude of the French Government :—

"The political situation here in some respects is peculiarly important and intimately affects the missionary situation. I came to Tunisia first in 1894, and from then onward to the 'Entente Cordiale' Protestant missionary work—especially among Arabs—was not viewed simply with disfavour, but with positive hostility. France's position was not so strong as to enable her willingly to permit foreign missionaries to gain influence among the native population. The French view of the missionary has always been that he exercises a double function—religious and political. We were clearly given to understand that we were not wanted. We were subjected to petty indignities constantly. M. Clemenceau said a few years ago to a deputation of Christian men who waited upon him in order to alleviate our situation, 'You may be quite sincere in that you state your desire is simply to teach the Arabs the Gospel, but the fact remains that what really happens in experience is, that first comes the missionary, then the consul to guard their interests; then arise incidents with ensuing political complications.'

"To sell the Bible publicly in the streets, or to give away religious literature, was forbidden. Opportunities to enforce this order, even when its contravention seemed doubtful, were eagerly seized. The missionaries were allowed to sell the Bible only in shops hired for the purpose. Itinerant journeys for evangelization were rendered extremely difficult, through the hostility of local officials and police.

" The history of the first fifteen to twenty years of missionary work in this country was so full of difficulty, discouragement and barrenness, that one wonders it was not given up in despair.

" This is now quite changed. The 'Entente Cordiale' with Britain—with whom, for better, for worse, Protestantism here is always allied in public opinion—has opened a new chapter in missionary annals. It is associated, too, with a revival in France itself of a widespread religious inquiry and an increased esteem for Protestant views of faith and life. It is now widely conceded that a nation cannot face twentieth century conditions on atheistic negations. This has, we incline to think, affected the views of men at the head of the Government here. We can now—and commonly do—sell the Bible to the Arabs in the public streets. We scatter publicly tracts dealing trenchantly with Islam ; we can itinerate to the bounds of the country without let or hindrance. We can without fear of molestation quietly converse with men on the claims of Christ, in public places. For years we dared not move our small meeting for men from our private houses, so as to keep within the law. This hindrance has now been removed, and since October last we have held our meetings in a roomy public hall in the busiest part of the city."

Changes in Morocco.

Mr. R. G. Steven, sub-agent of the British and Foreign Bible Society in Morocco, gives a deeply interesting account of the effect of French rule in the " country of Othello " in the *Bible in the World*. He writes :—

" Five years ago there were no roads, railways, or bridges. To-day, good main roads are being made all over the country, and bridges have been built across some of the rivers. From Casablanca to Rabat and Mequinez, and in the Showia district, light railways have been laid and trains are now running. There is a motor service from Casablanca and Saffi into Marakesh. From Casablanca it used to take five days to reach Marakesh ; the journey can now be done in a day. In the chief cities we now find electric light, wireless telegraphy, æroplanes and motor-cars. The streets are being widened and paved, and up-to-date drainage schemes carried out.

" The Moors themselves are changing as well. A Moorish lawyer said to me : ' I have no faith in Islam ; it clogs the wheels of progress.' Another said : ' Our religion is to blame ; it prevents the advance of education and enlightenment.' In Fez not long ago certain young Moslems of the upper classes expressed themselves thus : ' Why should we marry girls we have never seen ? . . . Why should we have no choice in the matter ourselves, seeing we are those most interested ? . . . Why should not our sisters and other people's sisters be educated, so that they can become our companions, and help to make our homes brighter ? ' "

Earliest Contact of Great Britain with Islam.

Does anyone know of other or earlier evidence that Arabic coins were current in Europe before 757 A.D., than this item from the *Christian World* (London), December 18th, 1913 ?

" An Anglo-Saxon gold coin of the time of King Offa (A.D. 757-796) has been bought by the British Museum. The coin, the only one of its kind known to be in existence, bears a Mohammedan inscription in Arabic. It is believed that Offa caused to be made an exact imitation of an Arabic coin then in extensive circulation in Europe."

Islam in England.

A well-informed correspondent of the *Homiletic Review* (New York) gives the true proportions of the sensational newspaper reports regarding Islam in London.

"One newspaper declares that 'in London particularly, conversions from Christianity to Islam are of almost daily occurrence.' Another speaks of 'three splendid mosques, the doors of one in London being gilded similarly to those of the world-famous Taj Mahal at Agra.' The facts do not warrant such statements. There is no mosque in Liverpool, and a small 'Moslem mission' started there many years ago by a Mr. W. H. Quilliam, a solicitor, was repudiated by the leaders of Indian Mohammedanism, and has since practically disappeared. The only movement which might lend colour to the newspaper stories is connected with a mosque at Woking, built by the great Sanskrit scholar, the late Dr. Leitner, of Lahore, with the object of providing a place of worship for Moslems studying in England. Moslem students, however, were not attracted to Woking, and the mosque has stood almost unused until recently, when a member of the newly formed Ahmadiya sect of Moslems started a mission there. This sect occupies a mediatory position. It repudiates the use of force in the service of religion, but defends polygamy. The leader of the English mission is a former student of a missionary college, and pays his Christian teachers the tribute of imitation in many respects."

A Moslem Plea for the Emancipation of Womanhood.

The Comrade (Delhi) has been giving a series of strong editorials on the Indian Moslems' Tasks. One of them speaks of the decline of the position of woman in Moslem society, and ends with a strong plea for her uplift, incidentally showing also that only Christian teachers can meet the need.

"If the women of a community are ignorant, and thus cramped and dwarfed in their mentality, the new generations grow up in the same deadening atmosphere, and the loss of personality in the individual is the inevitable result. It is a terrible price to pay, and no community can bear the burden without self-stultification.

"It would seem, therefore, that the most anxious and immediate concern of the Mussalmans ought to be to organise a thoroughly communal system of education for Moslem girls. The need is being felt, but not with such keenness as would lead to the birth of the preacher and the fanatic of reform. Mild resolutions in favour of women's education in annual conferences yet mark the stage at which Moslem enthusiasm has reached. An attempt was made some years ago to focus the stray desires of a few intelligent Mussalmans into an organised movement with its centre at Aligarh. What this movement has achieved is still a mystery. The gentleman who officially controls the movement is evidently so shy that he insists on keeping the results of his activities in strict *purdah*. Meetings of the Female Section of the Moslem Educational Conference are held every year, but the Secretary has not submitted his report for several years past. The force goes on, and a proportionately huge expenditure is being incurred for the maintenance of an elementary school, without method, without ideal, without even the initial energy required for an experiment. Amongst educated Mussalmans the desire to educate their daughters is springing up, but no efficient schools exist to which they could send the girls

with confidence. Teachers are seldom available, still more seldom of a satisfactory type. The public schools, or Christian missionary institutions, even where they are found, are not fit places for the training of Moslem girls. The difficulties are great, and every year that they are left unsolved would add to the seriousness of the situation. Efforts should be made by earnest men by means of an independent organisation, if need be, to draw up a complete programme and start a vigorous campaign for bringing light and emancipation to Moslem women. The task is the noblest and yet the hardest that the Mussalmans have got to face. Will not some valiant spirit sound the call and rally other brave hearts for the fight ? The hope is not extravagant, and Moslem courage and chivalry are not yet wholly defunct."

Islam in Madras Presidency.

An Indian correspondent sends us these statistics :—

The Musalman population of Madras Presidency		2,764,467
	Mysore ...	314,494
	Total ...	3,078,961

Of these the language divisions are :—

(1) Hindustani ...	1,289,558	
(2) Malayalam ...	1,032,757	(= Mappillas).
(3) Tamil... ...	685,034	(= Labbais).
(4) Telugu ...	71,612	(= Dudekulas).

The rate of increase of the Musalmans has been 11 per cent. (amongst the Mappillas 14 per cent.) during the decade 1901-1911 A.D., while that of Indian Christians has been 17 per cent., and of Hindus 8 per cent.

Musalmans are to be found in all the large towns, but especially in Madras City (59,169), and Bangalore (33,373).

The Mappillas and Dudekulas belong to the Shafai Sect, this proving *Arabic* descent through their *fathers*, while these original Arabic settlers married Indian women. I also think some sections of the Labbais are Shafai, while the rest, and all Musalmans of Afghan, etc., descent, are Hanafis. Mappillas and Labbais use *Arabic* character in their *Malayalam* and *Tamil* books.

Islam in Japan.

Items have appeared from time to time in missionary magazines concerning the alleged progress of Islam in Japan. The letters that follow from a missionary in Oita, and the reply from Tokyo, show that little advance is being made.

OITA,
December 13th, 1913.

DEAR SIR,—

Although I have not the honour of a personal acquaintance, I venture to write to you asking for information. Sometime ago a friend residing abroad requested me to secure reliable information with regard to the two periodicals—*The Islamic Fraternity* in English, and *Gunjin* (The Soldier) in Japanese, of which he had seen notices in a German magazine.

Upon inquiry I learn that you are intimately connected with these publications, and hence I beg to ask whether it would be too much trouble for you to inform me whether these two papers are published still, by whom, and at what address. In case one or both has been discontinued, from what time to what time were they issued ?

May I inquire also whether there is any organisation of Mohammedans in this country corresponding to a Christian Church, and, if so, how large the membership is, and where such a congregation or congregations are located? My friend is so much interested in the question of Islam in all of its relations, that he will be very thankful for all such information.

Hoping that I do not intrude too much upon your time, and enclosing addressed and stamped envelope for reply,

I remain,

Very sincerely yours,

(Signed) ALBERTUS PIETERS.

P.S.—Would it be too much to ask for a copy of each paper?

To Mohammed BARAKATULLAH, Esq.,
No. 40 Daimachi, Azabu, Tokyo.

40 DAIMACHI, AKASAKA,
TOKYO,
December 16th, 1913.

DEAR SIR,—

Your favour of the 13th inst. to hand. *The Islamic Fraternity* was started in April, 1910, and discontinued July, 1912. It was a monthly religious organ edited by me. The *Gunjin* also was a monthly publication, edited by Mr. Hasan U. Hotano. It was also discontinued sometime in 1912.

We have our small assembly which meets every Friday at the above address. We have no place as yet that would correspond to a Christian Church. I send you two copies of the *Islamic Fraternity* and two of *Gunjin*.

I remain,

Very truly yours,

(Signed) M. BARAKATULLAH.

Birds of a Feather.

The following plan for a world congress of theists is proposed in the November number of the *Review of Religions*.

"A representation of not less than three speakers of ability and standing should be appointed by each of the religions or denominations interested in this matter; that together they undertake a journey around the world, holding meetings and giving testimony in behalf of the Theistic principle in its various aspects and consequences. For instance, starting from New York about November, 1914, this international committee, with from three to five leading rabbis or doctors of your religion, three or four Unitarian Christians, Universalists, liberal Quakers, Theosophists, Bahaists, etc., etc., would journey together to England, where in London they would be met by the representatives of the 1,700 young Hindus who are now studying in the various universities and schools of England, and who are almost without exception of Theistic faith, and who, together with the Unitarians and representative Jews like Mr. Montefiore, would extend a warm welcome to us, and arrange a large meeting which might extend over more than one day if thought wisest. The next stop, it seems to me, should be at Jerusalem, although we might pass through Constantinople and pay our respects to the Sheik-ul-Islam. In Jerusalem the Mohammedan Mufti and large-minded Jews whom I met there would doubtless arrange for a meeting, which I have no doubt would be well attended; at all events, it would be most impressive to hold a convention in this ancient city, the world centre of the

monotheistic faith. Continuing, we should sail to Bombay, where the Brahmo Somaj, the Parsees (whose representative here in Boston promises me a warm welcome and some financial help) and Mohammedans would arrange for another meeting. The party would then proceed to Delhi, the new capital of India, in the centre of the Mohammedan world. Here we should be reinforced by the Hindu Theists, the Sikhs (whose representative in this country promises me the warm co-operation of that body of 4,000,000 Theists), the Theosophists and by other religious bodies. In Calcutta, under the auspices of the All India Theistic Conference, we should have a very promising meeting. I am also assured of a warm welcome in Colombo, where the *new* Buddhists connected with Central College, which until lately had a Unitarian minister for its head, would give us every opportunity to be heard. Their representative in England, my friend Professor Jayatilaka, assures me of a warm reception there. We ought to be listened to with some interest in some Chinese port, in connection with the new movement for spiritual as well as political freedom. Proceeding to Japan, we should find in that country an enthusiastic following. The Unitarian, Universalist and liberal German Missions, would furnish a sufficient constituency, and besides these there would be scores of native preachers and of new Buddhists and public men of influence who would be glad to welcome us in that country. We should continue across the Pacific, reaching San Francisco in time for a meeting in connection with the Panama Canal World's Fair. The Unitarian and other liberal Churches on the coast would unite with the Jewish brethren in being our hosts. Thence we should return, as suited our convenience, to our own homes on the Atlantic Coast.

Moslems Agree that Islam is Anti-Christian.

Whatever Broad School theologians may say, and however much we try to succeed by comparing things that radically differ, and making them seem alike, Truth admits of no compromise. It is good to see this issue clearly put in the Moslem *Review of Religions*.

"Here and there attempts are being made in India to show that the Holy Koran supports the alleged claims of Jesus of Nazareth to Godhood, and chapters and verses are quoted from the Moslem books by some of the misguided and ignorant Christian missionaries to show that Islam represents Jesus as the highest embodiment of human excellence. Some of them even go the length of declaring that the Holy Koran lends itself to the deifying of Jesus. We are glad to see that this feeling is not shared by S. M. Zwemer of *The Moslem World*, who is candid enough to admit that Islam and Christianity lie at the parting of the ways, Islam being the very antithesis of Christianity; and that according to a Christian Missionary of long experience in Persia, there is 'not a single important fact in the life, person and work of Jesus that is not ignored, perverted or denied by Islam.' This is all the more important, since the Christian missionaries have been misled by the Mohammedan reverence for Jesus into the notion that Islam represents Jesus as a being superior to the rest of mankind. It is true that they have been regarding him as one of the prophets of God who come at times to regenerate the world, and who in that capacity deserve our utmost reverence. But to expect from the Moslems anything more than this would be to ignore their feelings and sentiments—in fact, all that they cherish very fondly in the matter of faith."

A Christian Preacher in Afghanistan.

We take from *Mercy and Truth* this interesting account of Dr. Nasir Allah, house surgeon of the C.M.S. Hospital at Peshawar.

"Some thirty years ago, when eight years old, he was carried off by a cattle raiding party from a valley in Kafiristan. He was taken from one district to another in order to escape the parties sent out by his father to recover him, and was finally taken to Peshawar. Seven years ago he was appointed house surgeon. Early in 1913 a group of patients from Kafiristan, who proved to belong to Nazir Ullah's own valley, were admitted to the hospital. The operations were successful, and the party returned through the Khyber Pass. About a month later another party reached the hospital and with them Nazir Ullah's brother. When the time came for this second party to return, they were most anxious that their newly found fellow-countryman should accompany them. Accordingly he left Peshawar in April last. It was a perilous undertaking, but for the first time for very many years it was proved possible for a Christian to travel in Afghanistan, openly witnessing for Christ on every opportunity, and yet to escape any actual violence. He returned to Peshawar in August after five months' absence."

The Only Hope of Armenia.

All competent authorities seem to be agreed that it is futile to expect real reform in Armenia from the Turks without direct and absolute foreign supervision. *The Egyptian Gazette*, in a recent editorial, expresses the judgment not only of all the friends of Armenia, but of all real friends of the Turks :—

"The European Powers that really wish to preserve the Turkish Empire must save the Turks from themselves by insisting that whenever a European Governor or Inspector-General is appointed in Armenia or in any other Turkish province, he shall have enough independent authority to make sure that his orders will be carried out. There is also another obstacle to the success of any merely Turkish reforms. Even the best and most modern Turks cannot yet bring themselves to look upon a Christian fellow-subject as an equal, or as having a right to the same sort of justice as a Musulman. It will be long before this spirit disappears. In the meantime it is necessary that the government of the Christian races of Turkey should be controlled, in the interests of the Turks themselves, by Europeans, whose work it would be to see that justice were done to Musulmans and Christians alike."

The Koran in Turkish.

According to *Le Jeune Turc*, "The translation of the Koran into Turkish has been begun simultaneously at different points. This fact has roused not a little stir in Moslem circles. The undertaking is warmly opposed. We do not here range ourselves on the side of either party, but rather examine the fact itself. As an intellectual and social phenomenon it is highly interesting, and will have important results . . .

"It is especially the disasters of the late war which have opened people's eyes ; it was astounding to find that the ancient faith had lost its force, and that the appeals of the religious leaders no longer gripped the hearts of the crowd. In examining the causes of this they reached the conclusion, long ago reached by the enemies of Islam, that true

Islam was strangled by the accretions of centuries which were absolutely foreign to the spirit of true religion ; that thanks to these foreign accretions the religion had taken on forms inconsistent with its morals and its dogmas, that the spirit of Islam, choked by the additions, was not reaching the common people, nor enlightening it, vivifying it, or entering its consciousness ; in a word, that religion had ceased to be an active element in moral education, but had been changed into mere dry formulas that could not reach the heart or soul of the believer, and which expressed themselves simply in daily mechanical practises with no grip on the heart of the performer.

" It is this thought that has led to the translation of the Koran into Turkish ; and the remarkable thing, and that which shows how ripe the time is for this enterprise, is that the translation has been begun in quarters utterly at variance with each other in their tendencies. An entirely new religious era is opening in Turkey. We can already foresee that it will be big with beneficent results for the country; and the country is so ready for such work that the protests against the translation have been remarkably feeble and have not even attracted general attention."

But we regret to learn from *The Orient* that the Government has seen best to stop this enterprise, and has ordered all copies of the parts so far issued to be confiscated and destroyed.

Good Advice to Egyptian Nationalists.

Writing in *The Near East* (January 23rd, 1914) on the British Control of Egypt, and in reply to a letter by Mr. Ali Fehmy Mohammed, Sir Harry H. Johnston gives some good advice to those who think Egypt's national salvation is hindered by the British occupation.

" The decrease of non-Egyptian officials, especially in all the lower grades of employment, is a matter which depends largely on the progress of real, practical twentieth century education in Egypt, the education which will impart a sound knowledge of history, geography, zoology (especially entomology), botany, engineering, chemistry, and sanitation. This, together with the drastic reform of the Al Azhar University and the rescue of the funds of religious foundations from greedy misappropriation by fanatics or corrupt functionaries, is a direction in which the Egyptian Nationalists might bestir themselves, to the great advantage of the country they profess to love. When a Mohammedan Egyptian is found showing an intelligent appreciation of the beauties and the history of Saracenic art, or becomes an apt pupil in Egyptology of Flinders Petrie or Maspero, or initiates or prosecutes some additional great discovery in palæontology, or finds a seam of coal or a well of petroleum or vein of emeralds, it will be time to talk of filling the great educational and industrial posts in Egypt with natives of that country. I write without a sneer and with some hope, for I know that in medical science Turks and Kurds have risen high in the Egyptian service, and have received full recognition of their attainments and abilities at the hands of the British Government. But amid all their clamour in the Press and on the platform, what Mohammedan Egyptian has ever referred with legitimate pride to the results of British and German discoveries by which Egypt has been shown to have had a wondrous past as a creative centre, to have been the theatre in which not only the whales and the elephants, the hippopotamus and the manati, the old and new world monkeys and anthropoid apes, but possibly even man himself have been evolved ? No

'Nationalist' Egyptian I have ever met has once referred to the amazing developments of human genius which took place in Egypt between 10000 B.C. and 100 B.C., or has in any way identified himself with the glories of his country prior to the destructive invasion of the Arabs in the seventh century A.C.

"If the Mohammedan Egyptians prefer to regard the Koran and the mediæval elaboration of the Koran as the last word, the dominant and ultimate authority in law, science, sanitation, morals, and social economy, so long will Mohammedan teaching institutions be utterly futile in coping with the requirements of the twentieth century, and so long will Mohammedan peoples be unfitted to govern themselves, and still less to govern more intelligent fellow-citizens of more enlightened faiths."

The Psychology of Mohammed's Call to Prophetship.

To the first volume of the *Nöldeke Festschrift*, Professor De Goeje, of Leiden, contributed an interesting article on Mohammed's call to prophetship. He sets forth the history of the call as given in the Koran (Surah 74 ; 81. 15, and 53. 1f), and in Tabari 1. 1153, and then suggests a new explanation of the vision which came to Mohammed, hazarding the opinion that he saw nothing else than a hazy shadow of himself similar to the phantom seen on the "Brocken." The article by Professor De Goeje now appears in English translation by our Moslem friend, Mr. S. Khuda Bukhsh, in the *Modern Review* (February, 1914). We give Nöldeke's concluding paragraphs :—

"In the description of the hazy figure in the Koran we find the nearest approach to the phenomenon just described. Probably this phenomenon is of extremely rare occurrence at Hira. It may also have taken place in the morning, which would better fit in with the story, according to which Mohammed saw it while wandering about in the hills after a dream that had frightened him overnight.

"Mohammed could have had no idea of such optical illusion. For him what he saw was a divine phenomenon which announced to him what he had already in his heart : he was the messenger of God to his people. In great excitement he returned home. Wrap me up ! Wrap me up ! he called out to Khadija, and then he had one of those overpowering nervous fits with which he was henceforward attacked each time that he was supposed to have heard the voice of God in his heart. Unconscious, in this condition, he never was. The fits were the outward manifestations of inward, mental struggle, antecedent to spiritual revelation. No sooner was the struggle over than he recovered himself and uttered the revelation. The first revelation, in all probability, is Sura 74 : O thou enwrapped in thy mantle ! Arise and Warn ! And thy Lord—magnify him ! And thy raiment—purify it ! And the Abomination—flee it ! And bestow not favours that thou mayest receive again with increase ; and for thy Lord wait thou patiently.

"We find in him that sober understanding which distinguished his fellow-tribesmen : dignity, tact, and equilibrium ; qualities which are seldom found in people of morbid constitution : self-control in no small degree. Circumstances changed him from a Prophet to a Legislator and a Ruler, but for himself he sought nothing beyond the acknowledgment that he was Allah's Apostle, since this acknowledgment includes the whole of Islam. He was excitable, like every true Arab, and in the spiritual struggle which preceded his call this quality was

stimulated to an extent that alarmed even himself; but that does not make him a visionary. He defends himself, by the most solemn asseveration, against the charge that what he had seen was an illusion of the senses. Why should we not believe him?"

Russian Immigration to Persia.

A correspondent writing from Odessa to *The Near East* speaks of the increasing influence of Russia in Northern Persia, and tells of "a veritable exodus" for months past of Russian peasants and farmers from Turkestan and from European Russia into Northern Persia.

"The migration is steadily increasing in volume. They are acquiring fertile tracts of lands formerly held by the Persian khans at amazingly cheap prices. General Lavroff recommends the immediate appointment of Russian commissioners to organise and regulate this settlement of Russians in Northern Persia. During the last three months some seven hundred extensive holdings of considerable extent have been acquired by Russians in the fertile valleys of the Gurgen and the Atrek. The gubernatorial administration at Tashkent is materially assisting this emigration into Persia, which, it is believed, will be increased by 100,000 souls in the course of the current year.

"This stream of emigration from Turkestan and European Russia into Northern Persia has undoubtedly an important political significance; it is a corollary of the Russian military occupation of Azerbaijan. It may be recalled to those conversant with modern political history, that when Prussia first formed the design of annexing Schleswig-Holstein, Bismarck sent into the Duchy a crowd of State-aided Prussian settlers, artisans, farmers, and peasants, to support Prussia's aggressive claim. Bismarck was then in a position to declare his willingness to abide by a plebiscite of the population of the Duchy, knowing, of course, that he was assured of a majority. The parallel may not exactly fit this sudden and wholesale Russian emigration into Northern Persia, but the resemblance between the two cases is sufficiently noteworthy. Military occupation was the first step, and the actual Russification of Northern Persia by the 'peaceful penetration' of an overwhelming number of Russian settlers will, apparently, prove to be the penultimate stage towards the final and formal incorporation of Azerbaijan as a Russian province. That consummation is merely a question of time, and of a comparatively brief period."

Educational Conference at Baalbek.

An event worthy of comment as concerning the progress of missions in Syria and Palestine was the annual Conference of the Missionary Educational Union, held this year at Baalbek. This Union, established three years ago, has as its aim co-operation among Christian educational workers, the improving of the status of teachers, and the increase of the efficiency of the present forces at work. Baalbek was chosen with a view to encouraging closer association than is possible in cities like Beyrout and Jerusalem (where previous gatherings were held), and accommodation was arranged for at Arbeed's Hotel. Over fifty regular delegates and visitors lived there together for three days, and greatly enjoyed the many opportunities for fellowship, and getting to know each other this "family life" afforded. Sixteen different missionary organizations were represented at the Conference, four of them from Palestine.

The chief feature of the gathering was the report of a deputation* which had visited, at the request of the Union, all the Boys' Secondary Schools in Syria and Palestine—sixteen in number, and representing thirteen different denominations. This was a painstaking and thorough survey of the conditions and problems connected with Religious Education, Teaching Force, Curricula, Physical Life of Students, Household Administration, and Business Relationships. Attention was called to the fact that of over one thousand students enrolled in these secondary schools, about one-fourth were non-Christians, and of these some two hundred were Moslems.

In view of the general findings of the deputation, the Union appointed committees to carry out the recommendations embodied in the report. These committees cover the question of religious work; automatic saving systems for teachers; preparation, in co-operation with the American Press of Beyrout, of much-needed text-books; Union examinations for Boys' Secondary Schools; and a continuation committee to gather useful information from Girls' Schools.

A Men's Sitting, at the Conference, was devoted to the discussion of the "Moral Tone in our Boarding Schools, and how to raise it," and other problems of student discipline. The outgrowth of this was the appointment of a sub-committee, which looked into the organization of the Boy Scout Movement, and recommended its adoption by schools belonging to the Educational Union. At a parallel Women's Sitting the discussion centered on the preparation of girls for domestic and social life and service. Here the need of some organization among younger girls to play the part in Syria that the Girl Guides, Camp Fire Girls, and like organizations, fill in other lands. It was also felt that there was great need of strengthening such domestic science courses as were already conducted in some schools, and establishing such courses in others.

Of especial interest to the Conference was the visit of Miss Gage, the newly appointed Secretary of the Y.W.C.A. for Turkey, who gave a stimulating address on the value of the Y.W.C.A. as a factor in solving certain problems in Turkey. The Y.M.C.A. also was discussed as one of the means of securing permanence for the religious work in our schools.

The whole trend of the Conference was toward practical results, proving the Union to be "a living, active, effective organization." At the same time there was in all the sittings an undercurrent of deep religious feeling. Baalbek Conference has meant for many of those present new and deepened friendships and the liberty of the spirit in prayers offered an additional mental and spiritual stimulus for the work which lies ahead.

Commercial Matrimony.

We learn from one of our Indian correspondents that *The Mussulman* of Calcutta has published a vigorous protest against what it calls "the commercial matrimony," which finds favour with some Mohammedan young men. It would appear that a number of Mussalman youths and their parents try their best to enrich themselves by unscrupulous methods at the expense of the parents of girls who, in their eagerness to arrange for their daughters' marriage, are often obliged

* Printed copies of the Report of the Deputation to Boys' Secondary Schools and also a report of the Conference may be had by applying to the Secretary of the Union, Mrs. C. A Dana, c/o American Press, Beyrout, Syria. 1·50 frs. should be sent to cover cost and postage.

to borrow money at ruinous rates of interest and thus place themselves in the hands of usurious money lenders. Our contemporary says that a Mohammedan graduate or undergraduate, when the time for his marriage comes, is generally sold to the highest bidder, while his father or guardian proves a veritable Shylock. The tactics resorted to are of the familiar kind, known only too well to parents of Brahman graduates living on the banks of the holy Cauvery. The young man plays his part very cunningly; at the outset he affects to display a decided disinclination to marry—of course, in the presence of the bride's parents—a disinclination which gradually vanishes into the thin air when the amount he expects from the parents of his would-be wife has been promised. If things are as depicted by our Calcutta contemporary, we can scarcely congratulate our Mohammedan friends. It is not creditable to their intelligence and education that in the case of so many young men of their community the sanctity of marriage is overlooked, with the result that matrimony is made to degenerate into a "matter of money."

Campaign for Moslem Childhood.

Preceding the World's Seventh Sunday School Convention, which was held in Zürich, Switzerland, last July, a Commission, under the direction of Bishop J. C. Hartzell and Dr. S. M. Zwemer, made an extensive investigation of the Sunday School conditions, needs and opportunities in Moslem lands.

The Commission addressed five hundred letters to missionary Boards having representatives in Mohammedan lands and to missionaries working in those fields. This letter contained an extensive questionnaire, asking for information as to the condition of Moslem childhood and its relation to missionary work, including the organized Sunday School and kindred methods of Christian teaching. Suggestions were sought as to how the World's Sunday School Association might aid in promoting Sunday School organization and efficiency.

The investigation revealed the fact that there are more than 80,000,000 Mohammedan children, practically all of whom are living in demoralising environments. There is a lamentable lack of children's literature, and a startling percentage of illiteracy, ignorance and superstition.

Considering, therefore, the prevalent conditions and crying needs of these helpless children in Moslem lands, and finding that the way would be clear to present this information first-hand in America to even a greater number of people than heard it in Zürich, a tour of twelve cities was arranged under the auspices of the World's Sunday School Association. Among the men who participated were Bishop Hartzell, Dr. Zwemer, Dr. Charles Telford Erickson, Rev. Stephen van R. Trowbridge, and Mr. Marion Lawrance. The following cities were covered by the tour party in ten days: Grand Rapids, Detroit, Steubenville, Toledo, Wheeling, Columbus, Pittsburgh, Harrisburgh, Philadelphia, Brooklyn, New York, and Poughkeepsie; and a total of nearly $50,000 was pledged for the work.

With the men and the money now at hand, the World's Sunday School Association will begin at once to carry out the recommendations as approved at the Zürich Convention. "In closest co-operation with existing missionary agencies now operating in those fields, the World's Executive Committee, through its foreign representatives and their native helpers, will begin the preparation of long-needed literature,

the holding of conferences, institutes and special meetings, the training of future leaders, and the uplift and strengthening generally of the Sunday School forces now at work in Moslem lands."

The Mass Movement in Southern Nigeria.

"Our hearts have been strengthened and encouraged by recent accounts of the great movement of the depressed classes in the Punjab and South India. Our purpose in this article is to draw attention to a somewhat similar movement in *Southern Nigeria*, particularly that section of it which is worked by the *Yoruba Mission*. On a recent tour in one of the inland districts, the government officer in charge remarked that before long the whole district would be Christian. Statistics bear out this statement. The Yoruba people are estimated at about two millions in number. The Christian adherents were returned last year at about 38,000, the adult baptisms for the year at about 2,500, a large increase on the year before. Further we may note that nearly 60,000 reading primers were sold, indicating something like that number of persons learning to read. It is palpable the Political Officer was not far wrong, unless Mohammedanism robs Christ of His rightful inheritance. There is much danger of this, but on the whole it would seem Christianity is making the faster progress. For instance, in 1906 when I visited Ondo there was only one church in the town, which was more than filled by the congregation of 400 which gathered on that occasion. Last year in visiting the same place, I found three large churches well filled with congregations amounting in the aggregate to 2,000. During the interval the Mohammedan section had had immense difficulty in completing the one mosque they had attempted to build. Here, however, we had a fairly strong staff, a native pastor, schoolmaster and Scripture reader to a population of 20,000. In other places where we have no teachers Islam takes the lead.

"Certain it is that heathenism is doomed. In many villages the church, in others the mosque, is taking the place of the idol groves. In the next decade or two the question will be settled whether the Cross or the Crescent, Christ or Mohammed, is to be in possession of this country. If the Christian Church is only sufficiently alive she will win the spoils for her Master."—*C.M.S. Review.*

The Wolofs of Senegal.

In *The Gospel Message* (Kansas City, Missouri) we find this telling account of present-day conditions among one of the great tribes of the French Sudan, from the pen of Mr. George C. Reed :—

"The *Wolofs* are an intelligent people numbering about 460,000, whose home is in the Senegal district. They are great traders, and their language has become the commercial idiom of Senegambia. They have been more and longer in contact with the French than any other Soudanese race, and not a few of them have been educated in French schools. They are to be found in various positions—clerks, telegraphers, mercantile agents, locomotive and steamboat engineers, and mechanics, but the most of them till the soil for a scanty living. As a rule they are Mohammedans, but not of a fanatical type.

"In mingling with the Wolofs one is struck with the number, size and variety of charms and amulets they wear. These are simply pieces of paper upon which some *mirabout*, or learned man, has written Arabic words supposed to have magic power, or to insure the special

protection of some Moslem saint. So prized are these charms that elaborate covers of leather or metal, sometimes ornamented with silver or gold, are made for them, and it is not uncommon to see a woman with a girdle supporting fifteen or twenty such charms of all kinds and sizes. When questioned as to why they follow Mohammed, many of the Wolofs have no reply save that their fathers taught them so, and while they observe Mohammedan rites and prayers, they are not fanatical. Others are more zealous and can read the Arabic characters in a purely mechanical way, and it is feared that they mumble over the words they do not understand with more diligence than many persons called Christians read their Bibles. But even a very thin veneering of Islam is a great barrier to the Gospel, for it makes them complacent and proud, and in their own estimation quite beyond the need of anything else in the way of religion. In reality they are still fetishists, for even in Morocco the Mohammedans frequently employ Soudanese slaves or freedmen to go through their incantations and devil-dances to secure relief from the influence of evil spirits."

CALL TO UNITED PRAYER

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To those who have learned the secret, every number of this quarterly is first and most of all a call to united, earnest, definite and prevailing prayer. This number, for example, will fail in its mission and fall short of its highest purpose unless it leads us to intercession: (1) For all lonely and discouraged workers in situations where hope deferred makes the heart sick; that God may give them the blessings that come even in discouragement. (2) For Moslem womanhood, especially the women of Egypt; that during this transition period the new civilisation of the West may not prove to them a stumbling block, but a stepping stone to higher and purer home life; and for the Missionaries and Bible-women who must interpret to them these new movements for the emancipation of womanhood. (3) For Moslem converts, inquirers and backsliders. The difficulties of the problem are laid before our readers, and we must bear each others' burdens and so fulfil the law of Christ. (4) For the Bahais of Persia and throughout the world, that they may not rest satisfied until they find a true haven in Jesus Christ. (5) For the unoccupied fields of the Southern Sudan. (6) For Missionaries among Moslems, that they may learn the secret of conciliation without compromise, of winning hearts without surrendering principles, of self-sacrificial love for others and yet fearlessness to the point of dying for the truth. Such are some of the prayer topics suggested by the contents of this number.

BOOK REVIEWS

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La Condition de la Femme dans la tradition et l'évolution de l'Islamisme. Par MANSOUR FAHMY. Librairie Félix Alcan, Paris. 4*fr.* 50. Pp. 166. 1913.

Since the celebrated work of Perron, "Femmes arabes avant et depuis l'Islamisme," nothing has appeared on the condition of women, according to Moslem law and tradition, equal to this interesting essay. The author is a Moslem of the new school, received his doctorate from the University of Paris, is an ardent admirer of the late Kasim Amin, the advocate of women's rights in Egypt, and is thoroughly acquainted with Moslem literature and thought.

In his preface he states that the object of his study is to give the reasons for the present degraded condition of women in Moslem lands, tracing the history of her position from the earliest Moslem period to the present day. He leaves no doubt that in many respects the condition of women in Arabia before Islam was superior to what it is now, and that her position under Islam gradually deteriorated until the recent revival of Moslem thought and the efforts for the elevation of womanhood. He follows the course of later Mohammedan literature, and quotes authorities who cannot be doubted to prove his position :

"La littérature islamique, dans son développement historique, dégrada de plus en plus la femme en s'avilissant elle-même. C'est ce qui éclate aux yeux si l'on suit dans son cours l'évolution de la poésie arabe. A l'époque païenne, les guerriers se groupaient le soir auprès de la tente, parmi les sables du désert, sous la clarté de la lune ; entourés d'un cercle de jeunes filles et de femmes, ils chantaient l'ardeur des batailles, et récitaient leurs vers tout pleins de leur bon sens naturel et de leur humeur claire et gaie." And further on, after speaking of Ghazali and his position toward women's place in society, he quotes other writers and makes clear that their view of womanhood is so degraded that it cannot even be presented to polite readers :—

"Siouti, un auteur égyptien qui vécut un peu plus tard, au neuvième siècle, dont la plume pratiqua tous les domaines de la littérature, estima, lui aussi, que le sujet avait été insuffisamment traité (malgré les nombreux livres qui en furent écrits) et composa un ouvrage qu'on ne peut lire sans rougir, et où il envisage uniquement les formes et l'anatomie de la femme dans ses rapports avec la satisfaction des désirs sexuels.

"On se bouche les oreilles et les yeux à cette littérature odieuse qui atteste plus que tout autre chose la femme avilie et asservie par l'homme, et l'on retourne à la femme vivante et belle de l'Arabie païenne. Les femmes de l'Arabie préislamique, qui parcouraient le désert, qui enchantaient les jeunes gens au retour de la victoire, qui chantaient en leur honneur les hymnes de la guerre, qui piquaient les lâches de leur ironie, qui vivaient et qui aimaient : ces femmes-là, qui furent de vraies femmes, perdirent par l'Islamisme tout ce qu'elles avaient de beau et d'actif."

In his first chapter the author deals with Mohammed, the Prophet, his marriages and his home life, and his opinion concerning women. Sometimes his sarcastic references to what the God of Mohammed allowed in the Prophet's harem leave one to wonder whether he is a good Moslem. The second chapter gives the history of the veil and the seclusion of women as practised in Islam. The veil, in its present form and usage, did not exist before the time of the Prophet. The very terms used to-day are not found in early Arabic literature. The successive steps in what the author calls the degradation of the condition of womanhood are traced in the history of the Caliphs and later dynasties. The third chapter deals with the fact of concubinage and slavery in the position of womanhood, while the fourth chapter gives an excellent summary of the position of women, the Moslem law, the question of divorce and of dowry.

The author states that although in theory the position of the wife was ameliorated, yet practically it was debased under Islam (p. 120). Her incapacity in Moslem law is emphasized by the fact that both as a witness and in the inheritance of property, her sex is counted against her. I believe that statistics gathered in Egypt and other Moslem lands will not bear out the statement of the author (p. 135) that modern writers have exaggerated the looseness of the marriage bond among Moslems. It is true, however, as he states, that polygamy is decreasing and divorce becoming more difficult, at least among educated Moslems.

In his conclusions the author holds out the hope that in spite of the past, woman under Islam can look forward to a happier future, that she will emancipate herself and possess the rights and privileges so long denied her. The question remains whether the emancipation of Moslem womanhood will not be an indictment of the history of Islam and of the life of the Prophet himself as well as of his book.

S. M. Zwemer.

The Early Development of Mohammedanism. By D. S. Margoliouth, D.Litt. Williams and Norgate, London. 6*s*. net.

This volume contains the Hibbert Lectures which the author delivered in the University of London last year. As in his previous writings on Islam, Professor Margoliouth has consulted the most important Arabic authorities, making special use of the recently published works of Shafiî, Malik, Jahiz, Tabari, etc. This book is of special interest and importance just now, because in it may be found—given quite incidentally, however—a complete answer to Professor Arnold's theory that Islam spread through preaching and not through violence and compulsion. The Lecturer shews that "Islam has to be preached with the sword, for without going into the water one cannot learn to swim, and there is no probationary dip" (p. 3). That is because men are forbidden to study the Koran until *after* publicly recognising the truth of Islam. "But such recognition can only be extorted by force, if the right to examine is denied. And if methods are to be judged by their results, no one with Mohammed's experience would have regarded argument as an expedient for conversion comparable with the sword. He argued for thirteen years and made converts by the unit or the decade; he drew the sword and won them by the hundred and the thousand. Twenty years of fighting effected more than a thousand years of pleading and arguing would effect" (p. 4). Attention is called to the want of care with which during Mohammed's lifetime his "revelations" were preserved, and yet the internal evidence for the genuineness of the Koranic text is well

brought out. It is interesting to find the suggestion that the reason why the usual invocation is omitted at the beginning of Sûrah ix. is because it was " a state paper . . . a copy of an actual document sent to Meccah " (p. 33). Dr. Margoliouth points out that " there appears to be no mode known to Mohammedan law whereby an oath can be made legally binding " (p. 48). The effect of this, in Persia for instance, is well known: earlier instances are given in pp. 60, 61. " The shedding of blood," too, " became a passion " (p. 59). Having shewn that, though the Koran is the basis of Islam, yet it could not by itself serve as a code of laws, the author proceeds to trace the growth of Islamic legislation, which he thinks owes little to outside sources. Dealing with " the tolerated cults," he shews that the conversion of a Moslem to any other faith *ipso facto* condemned him to death, and that " the fact of an independent Christian state existing . . . is a sufficient ground for an attack " (p. 105). The Ordinance of 'Umar condemning Jews and Christians to wear a distinctive dress, to have " the mark of the devil placed on the lintel of their doors," forbidding them to build new buildings for worship, or even to repair the old ones (p. 119, and cf. pp. 121, 122), is in itself enough to confute the asserted " tolerance of the Moslems."

In writing on " the early development of Mohammedan Ethics," the Professor gives reason to believe that " Christian influence or the survival of Christian ideals," lies at the base of the earlier Sufi movement (p. 143). Thus " the Sufi precepts on the subject of Almsgiving agree almost verbally with those of the Sermon on the Mount " (p. 161). Yet many elements have been borrowed from other sources. For instance, " it is hard to separate " their practice of using some female name in poetry to represent the Deity " from the old worship of goddesses " (p. 177). Speculations upon the Divine Unity led to Pantheism, to the belief " that God, nature and man are identical." Hence came Hallaj's " Ana'l Hagg." Dr. Margoliouth shews in what inextricable confusion Moslems found themselves when in historical matters they consulted the Bible (ostensibly confirmed by the Koran), and there found—*e.g.*, that Haman was not Pharaoh's *wazir* but lived about a thousand years later in another country (p. 232). He gives some choice extracts to illustrate the wonderful tales about the testimony to Mohammed alleged to have been borne by Jinns, the Mugaugis, Jews and others. " An idol at Samaya, a village of Oman, found voice one day at a sacrifice and bade the sacrificers follow the religion of Ahmad, who had just appeared " (p. 245). The miracles ascribed to the Prophet, in spite of the Koran, are treated in an interesting way. All students of Islam will thank Dr. Margoliouth for a work which, though not containing anything that is exactly new, confirms what all authorities on the subject have for years taught, and may convince the thoughtless, who are ready to take a favourable view of Islam, not to trust the leaders of the Neo-Islamic movement too rashly.

W. St. Clair Tisdall.

Actes du IVe Congrès International d'Histoire des Religions. By E. J. Brill, Leiden. 1913. Pp. 171.

Section 5 of this report deals with Islam, but covers only a few pages (pp. 118 to 125). There is a note on Islam in China by Hartmann, one by Becker on the History of the Moslem Cult, and one by Nicholson on the Goal of Mohammedan Mysticism. A curious error is made by Nielsen who, on page 115, credits Mohammed with adopting the crescent as the symbol of Islam! Z.

Essai sur l'Administration de la Perse. Par G. Demorgny, Professeur à l'Institut polytechnique de Téhéran. Paris: Ernest Leroux. 6*frs.*

This work consists for the main part of lectures given to the Imperial Class and to the School of Political Sciences at Teheran in the year 1912-1913. M. Demorgny has already written at some length not only on Persian affairs but on various important political and economic questions connected with other countries. He is "Jurisconsulte du Gouvernement persan," and has evidently made himself acquainted with the economic condition of that country and the methods which should be adopted in order to ameliorate its present wretched state. The young Shah, who has not yet been crowned, the heir to the crown, and a number of young Persian nobles of the highest rank, were the students to whom his lectures were delivered. His views on Persian affairs are founded on personal experience, and are, therefore, of considerable value. In his lectures, knowing the pride of the Persian Mohammedan character, he strives to prove that all the necessary principles of good government are to be found in certain Persian and Arabic works, of which the most important are: the Khalifah Alis' Instructions to Malik, governor general of Egypt (*Dastur i Hukumat*), and Shah 'Abbas's *Dasturu'l 'Amal.** With these he couples Nasirud Dîn Shah's regulations concerning the provincial administration Councils, Haji Mirza Ḥasan Fasa's *Fars Nâmeh*, and, for the constitution period so recently begun, the Law of the fourth of Zî'l Qadeh, A.H. 1325 (which may be styled the Persian Constitution), and some later edicts. His experience exactly tallies with our own in this respect that, whereas Persian poetry and books of Ethics contain many excellent precepts enjoining justice and mercy, which are justly admired by all classes, yet Persians in general regard the very idea of carrying them out in practice as quite Utopian and almost crazy. These lectures, however unintentionally, fully prove this fact. Islam contains no moral motive power to enable its votaries to do, or even to wish to do, what they know to be right. Nor does M. Demorgny venture to suggest the existence of one, for true religion finds no place in his scheme for the amelioration of the state of Persia. "In Persia there is no lack of laws and regulations. What is lacking is the desire to use them" (p. 77).

Admitting that from ancient times the Kings of Persia have been absolute monarchs, the lecturer urges that formerly the assemblies styled the King's Court, the Feudal Council, and the Council of State," really took part in the exercise of governmental power" (p. 18). Hence he points out the present need of a Persian Council of State, not copied too closely from European ones. Unfortunately "in Persia each minister is independent of the others, and often in opposition to them . . . The Council of State might in part remedy this deplorable condition of things" (p. 28). It should arrange measures for the education of the people (p. 35). He points out that the constitutional régime now attempting to establish itself should possess "a *Majlis*, a Senate, a Regent *present at his post*, a Council of Ministers and a Council of State. To transfer the autocracy of an absolute monarch to a single chamber, without restraint, guide, and control, is as dangerous to Persia as the blunders of the old system" (p. 41). Persians themselves express doubt as to whether upright men can be found in

* Largely derived from Taimûr-i; Lang's *Tuzuk-i Taimûrî*.

the country to compose these bodies (p. 42), and with reason. The differences which exist between various parts of the country, their varied populations—some nomad, some settled, some Arabs, some Turks, some only partially civilised—the large extent of the Empire and the difficulty of communication, the absence of a feeling of national unity—all these things render the task of the Constitutional Government far from easy. "One might even say that there is no longer any administration, and that, when once outside the gates of Teheran, the governor general or the governor returning to his post immediately ignores the Central Government" (p. 59). He fears that, for many years to come, the administration of the country will continue to be what it has been in the past, "a mercantile transaction between the so-called central power and the much less disputed authority of a certain number of highly-placed personages" (p. 69), and he quotes with approval in condemnation of the evil results of this, the Persian saying: "Corruption establishes itself throughout the land and uprightness is turned out of doors. Police magistrates are corrupted by bribes. Lawyers are gaping jaws from which neither good nor profit is received. All these people are waited for in hell to be dealt with there according to their deserts" (p. 83).

"In Persia," as Mr. Shuster says, "the bread question is the stumbling-block for administrations and ministers." Wealthy landed proprietors, royal princes, leading mujtahids, and merchants, all over the country form "corners" in wheat and in other kinds of grain (p. 109). Famines are "voluntarily and knowingly organised" to enrich these people. A manifesto, published at Teheran in 1912, states that "those who are able to obtain bread for themselves get nothing but a hateful mixture of bran, sawdust and sand. Yet, starved as they are, they eat this disgusting mess, in which it would be hard to find the smallest grain of corn" (p. 102). Prices were forced up to four times what they should be and had been, until strong measures were taken and corn brought in from Russia to break the "trusts."

The picture which M. Demorgny draws is a saddening one, but the very fact that he says all this publicly, not in Europe but in the Court of Persia itself, shews that he has exaggerated nothing. The question is: What can regenerate a nation whose whole head is sick and whose whole heart is faint? We know of no remedy but one—conversion to Him, who is "the Way, the Truth, and the Life."

W. St. Clair Tisdall.

Winning a Primitive People: Sixteen years work among the Warlike tribe of Ngoni and the Senga and Tumbuka peoples. By Donald Fraser. Pp. 315. E. P. Dutton and Co., New York. 1914.

This interesting volume offers a vivid illustration of the conquest of the Cross in Africa, describing sixteen years' work among the warlike tribes in Central Africa.

Twenty years ago there were no native Christians in these lands; to-day there are 20,000 followers of the Cross, and of these more than 7,000 have been baptized as adults, and there are more than 250 places of worship. Such a Mission is an effective barrier against the entrance and progress of Islam throughout the whole region.

The author says in his preface that once "the Arabs were pressing down from three or four different points, and the whole of the Lake regions were in danger of becoming a great Mohammedan slaving

empire, threatening disaster to the defenceless tribes, and menacing the progress of civilization. By the timely occupation of strategic points, and the final intervention of the British Government with armed forces, these perils were overcome, and to-day the tribes living to the west of the Lake Nyasa live in prosperous security, advancing at a great pace towards an industrial and progressive civilization." "To-day," he says, "Mohammedanism is scarcely a recognisable quantity in any of the tribes among which the Livingstonia Mission is stationed, while Christianity is rapidly becoming the nominal religion, at least, of the people. A large educational system has been developed, and, although we have only eight European stations, there are 787 schools, and 52,000 pupils under our supervision. Thousands of the people are able to read and write. A large institute at Livingstonia, under Dr. Laws, is training skilled native artizans, teachers, preachers, and these people, who, a generation ago, were utterly barbarous, to-day send forth scores of builders, carpenters, printers, clerks, and intelligent helpers to the Europeans who are rapidly raising these lands into commercial prosperity." Z.

Forty-four Turkish Fairy Tales. Collected and translated by Dr. IGNACZ KUNOS, with illustrations by WILLY BOGANY. Harrap and Co., London. 10*s.* 6*d.* net.

Fairy Tales belong to a corner of the Moslem world rarely visited by this Journal; and a reviewer has little to say about the volume, presented by Messrs. Harrap and Co., except to express admiration for the beauty of its execution. The volume is as dainty as could be desired. The matter of the tales appears to vary but little from that which is familiar to the European nursery, and which the late Mr. Andrew Lang edited and re-edited in a series of volumes. It is difficult to assent to the assertion of the collector that they "are by no means identical with, nor do they even resemble, those others that have been assimilated by the European consciousness from Indian sources and the Arabian Nights"; they may not be identical, but they are decidedly similar, at least in the machinery which they employ. The tales published by the late Dr. Spitta in the vernacular "Arabic of Egypt" resemble them still more closely. The author and illustrator have provided a charming gift-book, which deserves to be a commercial success. D. S. MARGOLIOUTH.

La Turquie Que l'On Voit. By L. DE LAUNAY. 16mo.; pp. 262. Paris: Hachette and Company. 1913.

One of a series of books of travel, well-illustrated and with a map, adapted as a guide book to points of interest in European Turkey, especially the capital. As the author states, there is a Turkey open to travellers, well-known and often visited, and a Turkey in Asia, largely closed to the tourist. He deals only with the former, and follows well-trodden highways. The strategic situation of Constantinople, its antiquities and museum, present day Stamboul, and Broussa, are treated in five chapters, and a final chapter takes us to Troy and Smyrna. M. de Launay knows the Orient well, and is a careful observer. The historic setting of the scenes described, and the bibliographies accompanying each chapter, add to the value of the book. In the chapter on Stamboul there is a vivid description of the whirling dervishes, and their dance is set to music. (Page 155). Z.

A Danish Traveller in Arabia: Gennem Wahhabiternes Land Paa Kamelryg—Beretning om den af det Kongelige Danske Geografiske Selskab planlagte og bekostede forsknigsreje i ost-og Central Arabien. By BARCLAY RAUNKIAER. Copenhagen. 1913.

No more important book of travel in Arabia has appeared since Doughty's *Arabia Deserta* than this interesting volume which tells of the journey taken by an adventurous Dane into the land of the Wahabis, south from Kuweit and west from Bahrein on the Persian Gulf. Barclay Raunkiaer is a worthy successor of Carsten Niebuhr—the Christopher Columbus of Yemen—who went out also under the Danish Royal Geographical Society, in the middle of the eighteenth century. In eight chapters and in three hundred pages of text, beautifully illustrated from photographs and maps of his route, we can follow his journey from Kuweit inland. In company with a trading caravan of one hundred camels, bound for Nejd, a start was made on February 24th, 1912. The Emir of Hail was at the time engaged in a war with the tribes of the Hajara desert, and, as it was thought unsafe to take the route along Wadi Rummah, Mr. Raunkiaer chose the way by the well Safah to Zilfi. He had with him six camels and three men. Nineteen days' march across belts of clayey steppe, bare sandstone plateau, and drift-sand, brought the party to Zilfi, and two more to Bereidah. A plot against Mr. Raunkiaer's life was here detected, and the Emir himself, Fahad ibn Ma'amr, proved churlish, and vetoed a continuance of the journey to Aneizah. It was, therefore, necessary to follow Palgrave's route to Riadh *via* Zilfi and Mejma'a. From Ghat the way led for the most part over low sandstone plateaux, to which the name Tuweik is given. The journey to Riadh was made independently of any caravan, but with one extra man who had been sent by the Imam of Riadh. This ruler, Abder Rahman ibn Sa'ud, received the traveller courteously, and after a short stay at Riadh the latter started again in company with a caravan, the bulk of which consisted of 150 pearl-fishers bound for Bahrein. After ten days' march by a route between those of Palgrave and Pelly, Hofuf was reached on April 8th, the traveller meeting with a cordial welcome from the Turkish authorities. He stayed there but a short time, the state of his health making him anxious to hurry on to the coast. With an escort of fifty Turkish soldiers he reached Ajer, and there took an Arab sailing vessel to Bahrein, where he was received by the British political agent, Captain D. L. R. Lorimer.

It is unfortunate that so interesting a story of intrepid adventure and careful observation is not accessible to English readers, but even one who has only a slight knowledge of Danish through the Dutch, can get the gist of the book and write a word of appreciation. Mr. Raunkiaer shows how Kuweit commands the caravan routes inland and draws trade from a larger circle of tribes than even Busrah. He pays a warm tribute to the work of the missionaries at Busrah, and especially that of Dr. Paul W. Harrison at Kuweit, and even pauses in his narrative to mention the faithful native Arab in charge of the Arabian Mission Bible Shop with his *taal-modighed* even toward fanatic Wahabi Arabs (pp. 77, 78). In the index there are several references to the American Mission and its growing influence throughout Eastern Arabia. In spite of considerable difficulty, both because of climate and fanaticism, he brought back a large collection of good photographs, and in these one has a panorama of desert life and the oasis city life

of Eastern Arabia better than we have ever had. Palgrave was a word painter, but photography was impossible in his day, and when I visited Hofuf the Turks would have promptly seized cameras as they did books and newspapers. Since Raunkiaer's visit the Arabs have expelled the Turkish officers and garrison, and Hassa may now offer an open door into the interior at no distant date. The map given in the cover pocket is the best route map I have seen for that part of the neglected peninsula. S. M. ZWEMER.

The Faith of the Crescent. By JOHN TAKLE, Missionary, Bengal, Honorary Secretary "Missionaries to Muslims League." (The Association Press, Publication Department of the National Council of the Young Men's Christian Association of India and Ceylon, 86 College Street, Calcutta, 1913). Pages 188.

A well-written handbook for mission study classes among students in India, which first appeared as a series of articles in "The Young Men of India." The author is well-known and one of the leaders of evangelistic enterprise among Moslems of Eastern Bengal, where for seventeen years he has done effective work.

In the ten chapters he deals with the extent of Islam, the character of its founder, its origin, belief, and practice, with a special chapter on the Koran, and the sects of Islam. The two concluding chapters deal with the points of contact and points of conflict between Islam and Christianity, and the future of Islam.

The author leaves no doubt concerning his own position, and writes from practical experience rather than theory, although his bibliography shows that he is fully acquainted with works of reference on the subject. He has the fullest faith in the possibility of Christian conquest in Moslem lands, and, relying on the promise of a God who keeps covenant, says with Shelley,

> "The moon of Muhammad
> Arose, and it shall set:
> While, blazoned as on Heaven's immortal noon,
> The Cross leads generations on." Z.

Einführung in die Höhere Geisteskultur des Islam. Gemeinverständlich dargestellt von MAX HORTEN. Pp. 112. Friedrich Cohen, Bonn. 1914.

The author is well-known from his earlier works, especially "Die philosophischen Systeme der spekulativen Theologen im Islam," and "Die spekulative und positive Theologie des Islam," the former published in Bonn, 1910, and the latter at Leipzig in 1913. This handbook is based on these earlier and more scientific studies, and is intended to give a summary for the general reader, and an introduction to the philosophy and speculative theology of Islam, although it deals only with the period between 750 A.D. and 1640. The subject is not treated chronologically but topically, which has its disadvantages, as the reader cannot always grasp what is the exact teaching of Moslem theologians at any particular period. Macdonald's work on Muslim Theology, or even De Boer's sketch of the history of philosophy in Islam, are in this respect more useful.

The author takes up the subject under two main divisions, General Metaphysics and Special Subjects; under the latter we have Moslem teaching and speculation concerning God, the world of spirits, the soul, the material universe, the eternity of matter, etc. A final chapter deals with the ethical teaching of Moslem philosophy. Professor

Horten holds that Moslem speculative philosophy, and especially its later mystical teaching, is not Hellenistic altogether, but owes much to Persia and India. The book is not easy reading, and the otherwise clear style suffers from the condensation of a wealth of material.

S. M. Z.

The Mystics of Islam. By R. A. Nicholson, M.A., LL.D. George Bell and Sons. London. 1914. 2*s.* 6*d.* net.

Moslem mysticism has a special interest for the supporters of missions to Mohammedans, because it has been freely asserted in certain quarters that Moslem mysticism may prove a bridge to Christianity. Although this book is not concerned with the missionary problem, its clear and suggestive treatment of the subject of mysticism will explain the grounds for that assertion. For Moslem mysticism is so far distinguished from orthodox Islam that at least in theory it is tolerant towards Christianity. This fact may awaken hope in the heart of the missionary to the Sufi, and yet this tolerance on the part of the true Sufi is only the outcome of complete indifference to every form of religion. He is above all that. Moreover, although "love" may occupy the central place in mysticism, it is something quite different in Moslem mysticism from what it is in the New Testament: it is a kind of ecstasy, a method of becoming one with God by mystical exercises. Certainly, at least in theory, the love of man is inculcated on the ground of the love of God, because God is present in all men. On the same grounds, however, the love of God ultimately leads to the love of self, because my soul within me is actually God. Equally marked is the distinction between Moslem mysticism, with its strong monistic tendency, and the Christian belief in God: the Moslem mystic seeks God within himself and finds Him everywhere, and thereby God ceases to be a personality. Deeper still is the gulf between Moslem Mysticism and Christianity in the domain of ethics. For the Moslem mystic is above all ritual observance and ceremony, and also above every law, and the distinction between good and evil. Nicholson's presentation of all this is masterly, and interspersed with telling quotations from the Moslem mystics. The difficult mystical terminology, which is often purposely used to disguise peculiar mystical ideas, is made comprehensible even to the beginner by well-chosen explanations.

G. Simon.

SURVEY OF RECENT PERIODICALS

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I. GENERAL.

Mohammedanism conquering Hinduism. Rev. N. L. Rockey. *Men and Missions*, New York. April, 1914. Experiences in the Oudh district of the Methodist Episcopal Mission, showing the advance of Islam both among Hindu and Christian communities, especially when the latter have an inadequate European staff of missionaries.

Hoe te prediken voor Heiden en Mohammedaan. Dr. A. M. Brouwer. *Mededeelingen van wege het Nederlandschzendeling-genootschaf.* No. 4. 1914. A scientific discussion of the grounds for missionary preaching.

The Problem of Mohammedan Evangelisation. Rev. G. A. Lefroy, D.D. *Church Missionary Review*, London. June, 1914. An address in the Royal Albert Hall, London, in connection with the 115th Anniversary of the C.M.S., May 5th, 1914. An appeal for advance in evangelising the Mohammedans, especially of India.

Kaufmanskii Sbornik. R. Majerczak. *Revue du Monde Mussulman.* Mars, 1914. Summary of the contents of a volume of sixteen essays, published in Russian on the 25th anniversary of the death of General Kaufman, the first Governor-General of Turkestan, and bearing upon various aspects of the country, its history and literature.

La Politique orientale de la Russie. *Revue du Monde Mussulman.* Paris. Mars, 1914. Summary of "Russlands Orientpolitik in den letzten zwei Jahrhunderten," by Hans Uebersberger. Vol. i., 1913. A discussion from the Austrian standpoint of the relations between Russia and the Balkan peoples and the Moslem territories on the shores of the Black Sea, during the 17th and 18th centuries.

En Anatolie. Azéri. *Revue du Monde Mussulman.* Paris. Mars, 1914. Summary (translated) of an enquiry instituted by the "Tanin" and carried out by Ahmed Chérif. Similar to the enquiry about Mesopotamia, carried out by Hakki Bey for the "Tanin," and published in 1911 as "De Stamboul à Baghdad, notes d'un homme d'état."

The Indian Press Act and its Interference with our Religious Liberties. *Islamic Review*, Woking. April, 1914. An open letter to the Secretary of State for India from K. Kamal-ud-Din, concerning the notice served by the Punjab Government upon the Badar Press of Qadian and the Ahle Hadees Press of Amratsar, to deposit respectively 3,000 and 2,000 rupees for publishing certain articles on religious polemics.

European Promotion of Alcoholism and Vice in Islamic and Eastern Nations. *Islamic Review*, Woking. MAY, 1914. A speech by the O'Donnell of O'Donnell to the Anglo-Ottoman Society, London, of April 2nd, 1914, concerning the abuses of civilisation in Islamic countries, especially alcoholism in Morocco and the White Slave Traffic in India.

II. SOURCES OF ISLAM IN ARABIA.

Mohammed's Call to Prophetship. Professor de Goeje. *The Modern Review*, Calcutta. FEBRUARY, 1914. Discussion of Mohammed's vision, suggesting some sort of parallel to the "Brockengespenst."

Abergläubische Vorstellungen und Bräuche der alten Araber nach Hamza al-Isbahani. Eugen Mittwoch. *Mitteilungen des Seminars für Orientalische Sprachen*, Berlin. Vol. xvi. 1913.

Heraclius the Roman Emperor and the Prophet of Islam. *Islamic Review*, Woking. APRIL, 1914. Account of the interview between Heraclius and Dehya, one of Mohammed's companions, who was sent by the prophet to the Court of Rome to invite the Emperor to the faith of Islam.

III. HISTORY OF ISLAM UP TILL RECENT TIMES.

Le Chevalier d'Arvieux (1635-1702) D'après ses Mémoirs. L. Bouvat. *Revue du Monde Mussulman*, Paris. MARS, 1914. A study (pp. 83) of the Memoirs of the Chevalier d'Arvieux, Consul d'Alger et d'Alep, published in six vols. in 1735, by P. J.-B. Labat. "La meilleure source d'informations qu'il soit possible d'avoir sur les rapports de la France avec le Levant, et la vie qu'y menaient ses nationaux au 17me siècle."

Ursprung und Geschichte der Mormonen mit Exkursen über die Anfänge des Islam und des Christentums. Johannes Pedersen. *Der Islam.* Strassburg. 1914. P. 110. A careful discussion of Edward Meyer's treatment of the subject.

The Mutual Relationship between Islam and Christianity. W. A.Lloyd. *Islamic Review*, Woking. MARCH, 1914. Account of a lecture on this subject by F. Mohamed Sayal, at the Mosque, Woking, on February 8th, and showing the success of the lecture to be a "clarion call to the faithful everywhere to be up and doing."

Das höchste Gericht : zwei jungtürkische Traumgesichten. Th. Menzel. *Der Islam*, Strassburg. 1914. P. 1. A vivid description from the early days of the Revolution of the hatred of the Young Turks for Abdul Hamid, who is placed in judgment before the Prophet and utterly condemned by every important Sultan, and finally the Prophet himself for his deeds.

Die missionslose Gebiete in Togo und Kamerun. Strümpfel. *Allgemeine Missionszeitschrift.* 1914. Pp. 8-115.

IV. KORAN, TRADITIONS, etc.

Zur Mohammedlegende. Jos. Horowitz. *Der Islam*, Strassburg. 1914. P. 41. An enquiry as to how far back the doctrine of Mohammed's miraculous powers may be traced, a doctrine which is contrary to the Koran. Ibn Ischag already attests them, and the proverb about "the mountain and the prophet" may possibly be traced to him.

Der Beweis für die Auferstehung im Koran. Edv. Lehmann and Johannes Pedersen. *Der Islam*, Strassburg. 1914. P. 54. There being evidence of the resurrection in the Old Testament as well as in Rabbinical writers and the Fathers, including those of the Eastern Church, it seems certain that Mohammed drew his apparently original description from Christianity and Judaism.

Die Entstehung der moslemischen Reinheitsgesetzgebung. Wensink. *Der Islam*, Strassburg. 1914. P. 62. A detailed discussion of the influence of Judaism upon Moslem law. Deviations from the Jewish law of purification are pointed out.

Contribution à l'étude d'Ibn Khaldoun de Tunis (1332-1406 A.D.). Stefano Colosio. *Revue du Monde Musulman*, Paris. MARS, 1914. Sections IV. and V. treat in some detail of "Le concept de la propriété pour Ibn Khaldoun et la division des Biens" and "Le Rôle social du travail."

Some Traditions from Muslim. Prof. Homersham Cox. *The Modern Review*, Calcutta. MAY, 1914. A selection of Traditions translated from "Muslim," a collection of the third century (A.H.), of which a new edition has recently been published by Maulvi Mohi-ud-din, of Lahore, with an Urdu translation and valuable notes.

V. RELIGIOUS AND SOCIAL LIFE OF ISLAM.

Blicke in islamisches Denken und Leben. L. Oehler. *Evangelisches Missions-Magazin*. Basel, 1914. P. 164. Based on Macdonald's "Aspects of Islam."

Panislamisme in Nederl.-Indie. D. Bakker. *De Macedonier*. Vol. xviii. P. 1.

Essai sur les Démembrements de la Propriété foncière en droit musulman. F. Arin. *Revue du Monde Musulman*, Paris. MARS., 1914. (Pp. 277-317).

Steuer, Pacht und Lehenswesen: eine historische Studie über die Entstehung des islamischen Lehenswesens. C. H. Bekker. *Der Islam*. Strassburg. 1914. P. 81.

Die Entstehung einer Mohammedanischen Sekte. Dr. H. Christ-Sozin. *Evangelisches Missions-Magazin*. 1914. P. 159. Account of the sect of the Murides of Amadu Bamba in French West Africa, based upon an article by E. Marty in the *Revue du Monde Mussulman*, DECEMBER, 1913.

Das Vordringen des Islams in Afrika. D. Westermann. *Jahrbuch der Vereinigten Deutschen Missions Conferenzen*. 1914.

Aegyptens Stellung in der Geschichte, besonders der Religionsgeschichte. Dr. D. Hoppe. *Allgemeine Evangelisch-Lutherische Kirchenzeitung*. 1914. Nos. 9-16. A series of articles, including news of Egyptian Missions.

Statistique des Publications Musulmanes de Russie en 1912. *Revue du Monde Musulman*, Paris. MARS, 1914. A reprint of statistics furnished by Kerîm Said Efendi, of St. Petersburg, to the "Kouyach." Six hundred and thirty-one publications are reported from ten cities (249 at Kasan), which appeared in twelve languages. The total number of copies was 2,812,130, and their sale realised 681,729 roubles.

Prières des musulmans du Yun-nan pour obtenir la pluie. G. Cordier. *Revue du Monde Musulman*, Paris. MARS, 1914. Text of prayers and description of ceremonies in time of drought among the Moslems of Yunnan.

Notes sur la Perse, par H. L. Rabino. (1) Les Anciens Sports au Guilan. A description (illustrated) of the bull-fight and boxing match which take place annually at the spring equinox, "Koulékoulé-tchaharchanbé," also some notes on the hunting of former times and games of polo previous to 1164 A.D.

(2) Coins of the Shahs of Persia. Tables of Persian coins from 907-955 A.H.; 955-1212 A.H.; 1212-1329 A.H.; and notes on the various names of Persian coins together with those used on special occasions: "monnaies de largesses, de pélerinage et d'ornement."

(3) Tanzimat-i-hasaneh. Account of an abortive reform movement at Recht, in 1875.

(4) A travers le Mazendéran. Account of a journey from Recht to Sari (translated from *The Geographical Journal*, London, NOVEMBER, 1913),

Moslem Women in the University. *The Orient*, Constantinople. FEBRUARY 11th, 1914. Outline of the plans at the University of Stamboul for lectures to women.

How the Turkish Woman is advancing. *Indian Magazine.* MARCH 1914. Constable, 3*d.*

The Women and Girls of Tiberias. Mrs. S. H. Semple. *U. F. Missionary Record*, Edinburgh. APRIL, 1914. Account of their home life and how they earn a livelihood.

Het Mohammedanisene en het Mohammedaansche Kind. *Mededeelingen van het Zendingsveld.* (Java Committee).

VI. POLITICAL RELATIONSHIPS OF MOHAMMEDAN MISSIONS.

The Fulness of Time in the Moslem World. Rev. S. M. Zwemer, D.D. *Missionary Review of the World*, New York. MARCH, 1914. An address delivered at the Student Volunteer Convention, Kansas City, December, 1913.

Die Bedeutung des christlichen Balkankrieges für die Mission. Stange. *Jahrbuch der sächsischen Missionskonferenz.* 1914. P. 96.

Die Nationale Bewegung im nord-afrikanischen Islam. Dr. Christ-Sozin. *Evangelisches Missions-Magazin.* 1914. P. 121. Description of the Nationalist awakening in North Africa, based on André Servier's "Le péril de l'avenir à Constantine." 1913.

VII. HISTORY OF MOHAMMEDAN MISSIONS.

Scheich Abdallah el Huseing. Straub. *Evangelisches Missions-Magazin.* 1914. P. 61.

Tabora im Jahre 1913. *Missionsblatt der Brüdergemeinde.* 1914. No. 4. Short account of the recently-founded Mission to Mohammedans in Tabora, German East Africa.

Christentum und Islam im Wettbewerb um die afrikanischen Negervölker. Dr. Paul. *Jahrbuch der sächsischen Missionskonferenz*, 1914. S. 52. A good survey of the advance of Islam, especially in the German colonies.

Opening by the Sudan United Mission among the Dinkas. *The Light Bearer*, London. MARCH, 1914.

The Western Soudan. Geo. C. Reed. *The Gospel Message*, Kansas City. FEBRUARY-MARCH, 1914. (2) THE LANGUAGE AND THE CLIMATE. A brief account, especially of the Mendi language and

the Bambara dialect. (3) THE COUNTRY AND ITS GOVERNMENT. Short account of the French colonies of Senegal, Guinea, Ivory Coast, Dahomey and Upper Senegal, their products and administration, with a special reference to the attitude of the Government towards Islam and Christian Missions. "There is no legal obstacle to Missionary work in the French Soudan, and the Government does not seem disposed to favour or cherish Islam." Among the eleven millions of the interior of the French Soudan there is not a single witness for Christ.

A Voice from the Northern Territories of the Gold Coast Colony. Rev. H. G. Martin. *The Foreign Field*, London. JUNE, 1914. Brief account of the Dagomba, Mamprusi, Grunshi and Dagarti tribes.

Look on the Fields : Algeria. By E. H. G. *North Africa*, London. APRIL, 1914. Description of Algeria as a mission field with reference to the various national elements in the population.

The Making of a Nation. Rev. C. T. Erickson. *Missionary Review of the World*, New York. MARCH, 1914. An account of the rise of Albania and the present opportunity for missionary effort.

The Situation in Albania. H. Chas. Woods. *The Fortnightly Review*, London. MARCH, 1914. A discussion of the actual conditions prevailing in Albania. Supports the view that only a Protestant prince could have been elected to the throne. "No Moslem with whom I talked, and I discussed the question with war-like chiefs in the north and with prince-landowners in the south, expressed to me any desire to be ruled by a professor of Islam."

The Case of Epirus. C. P. Casanges. *The Fortnightly Review*, London. MARCH, 1914. Account of the present political situation in Epirus with special reference to the Moslem Epirotes of Albanian speech.

Aus der Zeit des Balkankrieges. J. Awetaranian. *Der Christliche Orient.* 1914. P. 8. A reply to Lord Headley.

Nationale Bestrebungen und evangelische Missionsarbeit in Armenien. Ernest Lohmann. *Evangelisches Missions-Magazin.* 1914. P. 83. Report of the opinion of the Armenian press upon Protestant Missions, which are only recognised in so far as they respect the national independence of the Armenians.

Missionsrundschau. G. Simon. *Allgemeine Missionszeitschrift.* 1914. Pp. 32, 87, 128. Survey of Asia Minor, the Balkan States, Persia, Syria, Palestine and Arabia.

In Kurdistan : Fortgesetzte Reiseberichte. Ernest Lohmann. *Der Weg.* 1914.

The Demand of the North-West Frontier of India. Rev. H. J. Hoare. *Church Missionary Review*, London. JUNE, 1914. A plea for the tribes on the North-West frontier of India, where there is "the Moslem faith in all its primitive simplicity, untouched by the influences of Western thought, held by a hill-people of remarkable virility."

Die Mission in den Malaiien Ländern. Dr. E. Lüring. *Evangelisches Missions-Magazin.* 1914. P. 137. Account of missions on the peninsula of Malacca and in British North Borneo.

Verslag over het jaar 1913. *Orgaan der Nederl. Zendingsvereeinging.* APRIL, 1914. Report for 1913 of the work of this Rotterdam Society in West Java.

Wat de oorzaak is van den huidigen toestand der zending of Westjava? L. Tiemersina. *De Macedonier*, XVIII. 4. An enquiry into the reasons for the present state of missions in West Java, which has been answered in detail by M. Lindenborn's "De Zending of Westjava" in the supplement of *De Macedonier*, XVIII. 5.

Einige Probleme der mohammedanischen Mission von Stübler. *Evangelisches Missions-Magazin.* 1913. X., 459-463.

Missionsärztliche Aufgaben an der Mohammedanerwelt. Missionsinspektor Fr. Würz und Dr. H. S. Fröhlich, Assuan i.Aegypten. Address at the Seventh Annual Meeting of the Deutsches Institut für ärztliche Mission at Stuttgart, 1913.

Der Missionskursus in Kairo. D. von Oertzen, Darau. *Der Sudan-Pionier.* 1914. No. 1.

VIII. THEOLOGICAL AND APOLOGETICAL.

Civilisation: Islam and Christianity. *Islamic Review*, Woking. MARCH, 1914. First section of discussion on: "Can the principle of Civilisation be traced to Christianity?" "In a way the Christian Church has always been a stumbling block in the way of progress. Every kind of reform in the West found the Church amongst its foremost enemies."

Seyyid Abdul Kadir Jelani and Jesus. *Islamic Review*, Woking. APRIL, 1914. A reply to "The Dying Forces of Islam," by the Rev. S. M. Zwemer, D.D., in THE MOSLEM WORLD, January, 1914.

The Liverpool Muslim Movement. Yehya-en-Nasr Parkinson. *Islamic Review*, Woking. MAY, 1914. A reply to the article: "A Moslem Mission to England," by Rev. H. U. Weitbrecht, D.D., in THE MOSLEM WORLD, April, 1914. Gives details of the activities of the Movement subsequent to 1893 and of the Mosque at Liverpool.

A Twice-born Turk. (VI., VII., VIII.). *Missionary Review of the World.* New York. MARCH-MAY, 1914. Further reminiscences of a converted Moslem Sheikh, translated by A. T. Upson.

Der Mahdi, der Antichrist und Jesu Wiederkunft. J. Aweteranian. *Der Christliche Orient.* 1914. P. 62. A translation of a Turkish Arabic tract by Mustapha Abdul Izmet un Nagnhibondi.

The Moslem World

VOL. IV OCTOBER, 1914 No. 4

EDITORIAL

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THE EUROPEAN WAR.

WHAT we had dreaded has come upon us. The nightmare of a generation is now a fearful reality. Ten nations, representing the last word in human culture, are in deadly conflict, using the most potent forces of material civilisation to destroy its agents and its achievements till one or the other is beaten to its knees. And at the time of writing we cannot tell whether they may not be joined by an eleventh that represents Islam. What does this mean ? To the world at large, destruction of wealth, economic waste, incalculable impoverishment. To its inhabitants, death and suffering, the bereavement of myriads and millions. To the nations, a harvest for generations of undying hatred. To the Churches of Christendom, darkening of their religious witness which may be felt.

But there is more than this. " When the Son of Man cometh, shall He find faith upon the earth ? " The seer of the Apocalypse beholds " the Lamb in the midst of the throne," opening the seals of the Divine counsels, and hears the prayer of the whole creation, " Come " ; and the first answer is seen in judgments on the kingdoms of the earth which have made brute force their deity. What happened to the empire of Rome has happened once and again in history ; and nations sunk in selfishness, or swollen with pride, have been purged and chastened, while the Church's world-wide witness has shone out more clearly, as it did a century ago when the great missionary societies of the Reformed Churches were founded amid the throes of European war.

What, then, of the message of Western Christianity, especially to the Moslem World? All through we have aimed to present it so as to disentangle Christianity from Christendom, and the need for this is made clearer than ever. The whole human race begins at the same starting point, born with the same tendency to selfishness and sin, the only salvation for each is the new birth from above. That birth, attained through the incarnate Word of God and His Gospel, is needed by the unregenerate who bear His Name no less than by those who do not. This foundation of God is shaken by no upheavals of the political world; its necessity and immutability is made more clear than ever. If only we are "steadfast, immovable," we shall see that out of this, the greatest convulsion of history, will emerge a new revelation of God's Kingdom among the nations, transcending any that has gone before.

H. U. WEITBRECHT.

A UNITED FRONT OVER AGAINST ISLAM.

WE are apt to under-estimate the spiritual forces of Christianity that, although perhaps dormant, still remain vital throughout all the Moslem lands of the East in the Oriental Churches. The whole story of the early spread of Islam in Persia, Syria, Egypt and North Africa, is at once tragic and heroic. Tragic, because of the light it throws on the sad condition of Christianity during that period; heroic, because of the fact that, in spite of apostacies, corruptions and warring factions, many of the churches withstood the storm and remain to this day. Viscount Bryce gave a strong testimony to one of these churches of the martyrs when he recently wrote: "Among all the peoples in Western Asia the Armenians are unquestionably the strongest; I believe them to be in point of industry, intellect and energy, the equals of any of the European races. The fullest proof of their constancy and courage was given when, in the massacres of 1895 and 1896, thousands died as martyrs rather than save their lives by accepting Islam."

In a wall-map recently published, we may clearly see the present day distribution and surprising strength of

Christianity in the Ottoman Empire—alas, also, of its sad divisions. It was prepared by Major R. Huber, chief engineer in the Lebanon Province, and shows on a large scale the number and location of the various Patriarchates, Bishoprics, convents, cathedrals, churches, schools, hospitals, and mission stations, each kind of work and division of the Christian forces being represented by a different sign and colour. The time has come for securing a united front. Competition or rivalry are fatal over against Islam.

Nor must we forget in this connection the debt we owe the past. Students of Church history are beginning to recognise that there was missionary work among Moslems long before the days of Henry Martyn and before the Protestant Reformation. The apology of El Kindy, written about 800 A.D., has just been reprinted, and those who think Lull was the only pioneer may learn from the Danish scholar, Dr. Christian H. Kalkar, of many other apostles to Islam before the fall of Constantinople. ("Kirken Virksomhed blandt Muhammedanerne indtil Constantinoples Erobering," Copenhagen, 1884). And did not the mantle of Raymund Lull fall on the "White Fathers" as well as on Ian Keith Falconer and Thomas Valpy French?

We can surely emphasise our unity in the words of the Apostle: "One Lord, one faith, one baptism, one God and Father of all, Who is over all and through all and in all." "With all lowliness and meekness, with long suffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace" over against the Moslem world. In *union* will be our strength; none of us can do it alone, nor can any one Society in any one field.

S. M. Zwemer.

ISLAM IN KASHMIR

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THE first appearance of Islam in Kashmir is by some believed to have been on the occasion of the abortive invasion of Tartar Khan Dalcha in 1128 A.D. It was not, however, until two centuries later that Syed 'Abd-ur Rahman, the celebrated "Bulbul Shah," arriving from Turkestan with 1,000 fugitives, succeeded in permanently establishing the Mohammedan religion in Kashmir, after four thousand years of Hindu rule. This he achieved primarily by converting to Islam the Thibetan Buddhist prince, Rainchan Shah, called Sadr-ud-Din, who had married the daughter of the last Hindu Rajah. The Brahmans would not admit this usurper from Tibet into their caste, and it is said that he thereupon determined, after sincere prayer, to adopt the religion of the first person whom he should chance to see on a certain morning. Looking out of the palace window he beheld the celebrated "faqir" above-mentioned, saying his prayers by the river-side; and thereupon Rainchan Shah became a convert to Islam and proceeded vigorously to assist Bulbul Shah in the conversion of the Brahmans, who had treated him so inhospitably. Following the conversion of the royal family and the nobles, the common people swarmed into the Mohammedan fold by tens of thousands. After Rainchan Shah the next prominent figure in Kashmiri history was Sikander, the Iconoclast, the sixth Mohammedan king, whose reign was marked and marred by the destruction of many of the great Hindu temples, as well as by the slaughter of thousands of Hindus who persisted in clinging to their ancient faith. His reign was also distinguished by the activities of the celebrated saint, Mir Syed 'Ali Hamadani, to whom

later reference will be made. In happy contrast to Sikander, mention should be made of the half-century-long reign of Zain-ul-ab-ul-Din, who, unlike most of the Mohammedan rulers preceding and following him, was most tolerant, philanthropical and virtuous, a builder of bridges and canals, and a patron of manufactures and of the arts and sciences. Under Shaikh Nur-ud-Din, at a little later period, great numbers of converts were made, and Islam spread to the frontier provinces of Gilgit and Ladakh.

It was not until the establishment of the Moghul dynasty in 1586 that a long period of peace and prosperity succeeded to treachery and chaos. This continued until the coming, in 1750, of the Afghans, whose rule was characterised by brutal tyranny, unrelieved by good works, chivalry or honour. Forcible conversions to Islam again became the order of the day, and large numbers of Hindus fled from the country. Early in the nineteenth century Mohammedan rule in Kashmir came to an end with the Sikh invasion, under Ranjit Singh. Conditions under the Sikh régime were far from satisfactory either for Mohammedans or Hindus, for the Sikh rulers were cruel, avaricious and incompetent; and earthquake, famine and pestilence, added to the exorbitant taxes, made the conditions of the inhabitants almost unbearable. Finally came the British conquerors, from over the seas, to whom Kashmir was ceded by the Sikhs in 1846; and they in turn made it over, for certain considerations, to Maharajah Gulab Singh, the Dogra ruler of Jammu. In the hands of that enlightened family, under informal British supervision, the state of Kashmir has since remained, and has slowly advanced in education and economic prosperity, after so many centuries of misgovernment and confusion.

It is not surprising that, under their Hindu rulers, the Mohammedans of Kashmir should have made comparatively little progress in education, for practically all of the posts to which men of higher qualifications might aspire are now uniformly filled with Hindus, so that the Mohammedans have turned rather to commercial pursuits. The figures in the last census (1911) show

graphically the contrast in education between Mohammedan and Hindu in Kashmir. Of every 1,000 adults, 61 Hindus and 8 Mohammedans are literate. Of every 100 boys of school-going age, 14 Hindus and 2 Mohammedans attend school. As yet no Kashmiri-born Mohammedan, so far as I could learn, has secured the B.A. degree, and only some ten or eleven have been successful in obtaining the F.A. degree. The education of women is still in its infancy, although four mission schools for girls and women are now established, with Hindus and Mohammedans attending in about equal numbers. The Government has also been roused to activity in this regard since the visit of Mrs. Besant to Kashmir a few years ago, and is appropriating large sums annually for female education.

With regard to strictly Mohammedan education, there are not a dozen men in Kashmir who know Arabic thoroughly. The mullahs know only the Koran, which they recite like parrots, without understanding the meaning or knowing the interpretations of the commentators. There are large numbers of mullas who make a business of teaching the Koran to boys from four years old upward, receiving eight annas (equivalent to eight English pennies) for imparting a knowledge of each of the thirty portions into which the Koran is divided for this purpose. Very few Kashmiri Moslems, comparatively, have made the pilgrimage to Mecca.

With ignorance goes its twin sister, superstition; and likewise crafty priests, battening upon the superstitious fears of the people. The pirs and mullahs, and, in Ladakh, the lamas, wield vast power over their flocks, who are naturally religious-minded and given to steadfast beliefs and to intense conservatism. The Kashmiris, both men and women, are covered with charms of every description and for every conceivable end, sold to them by the industrious mullahs, whose chief business it is to deal in them. I used to watch one of them going on his weekly rounds among the boatmen of my own and neighbouring boats, always finding the trade good, and appearing to be quite the most prosperous personage on the horizon. Like most religiously-disposed peoples, not

yet out of the swaddling clothes of superstition, the Kashmiri Mohammedan's religion is rather negative than positive, a matter of securing divine aid to ward off evil, rather than to advance the cause of righteousness in his own and other lives. He goes to the mosque, if at all, only on special occasions, and is very remiss in his prayers, and he probably does not honestly observe the fast of Ramadan. Nevertheless, he has immense belief in, and fear of, Jinn, and hence his reliance on charms to fend from himself and his family the influence of their blighting powers, which bring madness, disease, and countless other ills. His fear seems to be not so much of the orthodox Jinn (some of whom we are told in the Koran accepted Islam) as of renegade Shi'ah, and even Hindu Jinn. A legend known and repeated in every Kashmiri home is to the effect that, many centuries ago, all the residents of Kashmir were accustomed to repair to the Punjab during the winter season, while the Jinn inhabited Kashmir in their stead. One winter, however, an old man unwilling or unfit to leave, remained behind alone, despairing of his life. Soon the Jinn appeared, threatening to devour him. The old man prostrated himself in supplication, and his life was spared on condition that, when the people returned at the commencement of summer, he should tell them that they might remain in Kashmir throughout the year if they would feed the birds in snow time, never go out after nightfall, and feed their priests on the coldest, darkest night of the year. On that night there are to-day appropriate ceremonies, which the Hindus share ; and many reports come into circulation each year of Jinn having appeared to various individuals at that time. Some of the days of the week are believed to be especially favourable for business ventures, journeyings, etc., and Tuesday is considered most unfavourable for all purposes, sharing the odium attaching to Friday in the west. A boy is not sent to a new school except on Monday or Wednesday.

One of the most general forms in which this universal superstition manifests itself is in the prevalence of saint worship. The tombs of pirs are ubiquitous.

Below are given a few which are probably the most

important and universally known, together with the particular features associated with each.

1. *Shah-i-Hamadan's shrine near Srinagar.* Mir Syed 'Ali of Hamadan, the greatest of all Kashmiri pirs, who died in 1408 A.D., is locally known as "Hazrat Amir." The story of his coming to Kashmir is thus narrated by ignorant mullahs, especially to the crowds who throng his shrine. In former days the saint was living at the court of Timur (Tamerlane), at a time when there were in the place great numbers of false Syeds or descendants of the Prophet. Tradition has it that the Prophet had said that true Syeds would be impervious to the fire of Hell hereafter, and that their genuineness could be tested on earth by subjecting them to a test of fire. The true Syeds would prove to be unharmed by the flames. Timur thought it was time that they should be thus tested, and great numbers were by this means burned to death. Syed Ali Hamadani was required to mount on an iron horse, within which was a raging fire. He mounted the animal, after having observed the morning prayer at Delhi, and was whisked away to Srinagar, where he arrived in time for the evening prayer. There he at once became engaged in controversy with the greatest of living Hindu sadhus, and they agreed upon a test which should determine which of them possessed the true religion. To the spot on which the shrine now stands a cow was brought, which was about to give birth to her young. Each one was enjoined to tell what the colour of the calf would be. The Moslem said that it would be black with a white tail; the sadhu, that it would be black with a white forehead. When the calf appeared it was black with a white tail growing out of its forehead, which accounted for the natural mistake of the sadhu. Immediately, the sadhu was carried away to Heaven. The pir sent a disciple to bring him back, but the disciple decided that it was not worth while to go himself, so sent his shoe instead, and by the shoe the sadhu was brought back to earth and forthwith converted to Islam.* Once a year a great fair is held at this shrine, to which the

* For a variant of this legend, as I heard it, see "Travels in Kashmir" (1844). By G. T. Vigne. Vol. II., p. 82.

whole city resorts, more interested in the boat races then taking place than in praying at the shrine. At this shrine the most binding oaths are taken by Kashmiris.

2. *Makhdum Sahib's shrine at Hariparbat.* To this shrine pilgrims repair on Mondays and Thursdays; and on the twenty-fourth of the month "Safar," there is a large "mela" (fair) which all Mohammedans attend who can possibly do so, when all are relieved of their small coin by the keepers of the shrine, who thus gain their livelihood. On that day the tank near the shrine (into which no canal flows) is laboriously filled by the exertions of the faithful, who carry all the water in small jars on their shoulders from every section of the city. The one who transports the most water accumulates the most merit.

3. *Shaikh Nur-ud-Din's shrine at Tsrar*, twenty miles from Srinagar. This is patronised more than others by the ignorant village folk, whose national saint he is. It is believed that at the Qiamat (Resurrection), he will be the *'alam-dari Kashmiri*, or the one who will carry the standards of Islam before the hosts of the faithful from Kashmir. Regarding this shrine, and the character of pilgrimages thither, a recent writer has given us the following vivid narrative:—

"After the Hazrat Bal Ziarat the shrine at Tsrar ranks as the most sacred. Indeed, a pilgrimage thither is supposed to obviate any special necessity for going to Mecca. In case of famine, earthquake, or cholera, thousands of people resort to Tsrar, most of them bringing offerings with them—rice, walnuts, money, a fat capon, or even a ram. Twice or thrice a year, under ordinary conditions, large fairs are held at the more important of the shrines. Thousands gather together; the roads are lined with temporary booths with a great display of sweetmeats and cakes, painted clay figures, fruit and ornaments, such as ear-rings, glass bangles, metal bracelets, bright-coloured skull-caps and waistcoats. Large numbers of women attend. For them it is the equivalent of a Bank Holiday. Here, too, may be seen the Kashmiri minstrels. These have long clarionet-like pipes and drums, and produce most weird music, often in the minor key. Sometimes they are reinforced by fiddles—curious instruments, with a barbaric twang. Such companies of strolling musicians often have with them dancing boys with long hair, dressed up as women. As a general rule these people are Mussulmans. They are in special request at weddings and harvest feasts. Some of them are said to be good actors, and to have valuable dresses and stage properties."—*Beyond the Pir Panjal*, by E. F. Neve. P. 31.

4. *'Abdul Qadir al-Jilani's shrine*, called Hazrat Bal, at Khanyar. Here is preserved a hair of the beard of

this widely celebrated saint, which was brought to Kashmir by Syed 'Abdullah in A.D. 1111, and sold to a merchant for 100,000 Rupees. On the anniversary of the Saint's death, when the hair is on exhibition, this shrine is visited by a huge crowd from Srinagar and the surrounding towns, and the priest bearing the sacred relic actually walks on the heads of the sobbing, hysterical populace.

5. *Tomb of Yus-Asaf*, an obscure saint, believed to have been forty yards in height, who died in the fifteenth century. This tomb is small and unpretentious, with the customary rags tied in huge clusters to the iron bars of the inner gateway, indicating the prayers of those of the faithful who have sought (and paid for) the intercession of this particular saint to help them in trouble or to ward off threatened evil. It is only worthy of mention because it was declared to be the tomb of Christ by Mirza Ghulam Amad, founder of the Ahmadiya sect of Moslems, with headquarters at Qadian, in the Punjab, who asserted that Christ neither died on the cross nor was miraculously transported to Heaven, in accordance with orthodox Moslem belief, but escaped from Jerusalem and wandered to India, teaching and preaching and finally dying in Kashmir. Save in the frontier districts there are few " Qadianis " in Kashmir.

In this connection one is reminded of another curious tradition, in this case local and not foisted on Kashmir from without—namely, that after Moses died his body was transported to Bahrar in Kashmir, where it was buried, after the entire population of the village had been permanently frightened away by the miraculous visitation.

Another interesting local tradition is to the effect that in a certain well at Martand, the seat of the famous Hindu temple ruins, are imprisoned the disobedient angels—Harut and Marut—who were caused to descend from Heaven to earth, were tempted and fell, and revealed to mortal ears a heavenly secret. Orthodox tradition outside of Kashmir has fixed the place of their eternal punishment in a rocky pit at Babel, where they are suspended by the feet.*

* See the Koran, Sura II., verse 96. Also Tisdall, " The Sources of the Qur'án," p. 93.

Of mad saints there are many in Kashmir to-day. They are held in great respect by both Hindus and Mohammedans, who believe them to be in possession of the secrets of God, and hence invaluable as fortune tellers. In the villages some of them go about entirely naked, and their language is unspeakably vile. During my own residence in Kashmir for the space of five months I saw only one, who was surrounded by a band of followers and leering upon the passers-by out of eyes the most evil I have ever seen. It is clear from some of the popular proverbs of the people that respect for saints is tempered with appreciation of their defects, as is shown, for example, by the following :—" The pir is not great. It is credulity which is great." " Do as the priest says, but not as he does."*

One curious tradition current among the women, and having to do with the relation of women to the after life, is to the effect that, whereas one out of every thousand men will go to Hell, only one out of every thousand women will ultimately be found in Paradise. These elect will be determined upon a basis of their behaviour to their husbands in this life. Women share with the men the hardest labours on the water and on the land. Except for the working classes, pardah is strictly observed and early marriages are the general rule.

In regard to the statistics of population in Kashmir, the following facts are of interest : " Although ruled by Hindus, Kashmir is now really a Mohammedan country, for 93 per cent. of the people are Mussulmans. There are a few Hindu cultivators, but in the villages there are many shopkeepers and subordinate revenue and forest officers of this religion. More than half of the Hindu population, however, lives in Srinagar."† The Mohammedan increase between 1901 and 1911 was 11.3 per cent. to the Hindu 0.2 per cent. The difference is largely accounted for by the prevalence of widow re-marriages among the Moslems in contrast to the Hindu prohibition which is generally observed.

These comprise the following main sub-divisions :—

Sunnis	...	...	...	2,194,503
Shi'ahs	...	...	...	203,817
Maulais	...	...	...	24,910

*"Beyond the Pir Panjal," by E. F. Neve. P. 35, 36. †*Ibid.* P. 34.

The Sunnis and Shi'ahs are, as a rule, bitterly opposed to each other, and seldom are found uniting in common worship. The word "Sunni" and "Mussalman" are practically synonymous in Kashmir.

The Shi'ah is looked upon as beyond the pale. The Shi'ah sect was introduced into Kashmir in 1486 by a missionary named Mir Shams 'Araqi, who was instrumental in converting many Sunnis to his belief. At first the Sunnis did not allow the Shi'ahs to celebrate the Muharrum. The Shi'ahs are more progressive and more friendly to Christianity than the Sunnis, and very much less disposed to friendly intercourse with Hindus.

The Maulais are followers of His Highness the Aga Khan, and are mostly located in the frontier districts. They are a branch of the Isma'ilia sect, claiming descent from Hazrat Isma'il. They, like the Shi'ahs, drink intoxicants more freely than the Sunni Moslems, and are extremely lax in religious observances. In the question of the Khalifate they are Shi'ahs, but in matters of prayer and fasting, their customs agree with the Sunnis.

In Ladakh there are many Wahhabis, who follow the text of the Koran and the Hadith only.

A few years ago a serious division occurred in the ranks of Sunni Moslems in Srinagar, over the question of saint worship. The Shah Hamadani party maintain that Moammur-i-Habashi, one of the alleged Ashāb, or original companions of Mohammed, saw the Prophet in a dream after his death. They also advocate prayer to 'Abdul Qadir al-Jilani, as well as to the lesser saints.

The other party, followers of Mir Wa'iz, deny the above-mentioned incident, call the gentleman in question a liar, and deprecate all prayer to saints. This disagreement came to a head during the annual water-carrying mela at Hari Parbat shrine, a few years ago, when a terrific fight took place, which was finally quelled by the police. Since then, the two parties have found it expedient to worship in separate mosques, and no exchange of preachers between them is allowed. The Jama Masjid in Srinagar is reserved entirely for the Mir Wa'iz party.

The influence of Hinduism on Islam is very evident

everywhere. In very few Mohammedan centres, I suppose, has the faith of the Prophet been so greatly modified by environment and the tenets of the religion which preceded it, as in Kashmir.

Sunni Mohammedans and Hindu pundits live on the friendliest terms, and many of the Hindu sacred places have passed over into Mohammedan hands with a scarcely perceptible change of traditional significance. Mohammedan women, especially, frequent Hindu shrines to solemnise oaths and offer sacrifices having to do with the recovery from illness of children or relatives. Sometimes patients are taken successively to Muslim mullahs and Hindu priests in order to their healing. Dr. E. F. Neve writes: "Often one tank will have a Hindu 'Astan' on one side, and Mohammedan 'Ziarat' on the other."*

Similarly, Sir M. A. Stein writes, in the Geographical Memoir attached to his translation of Kalbana's Rajatarangini:—

"On all Kashmir passes, however rarely visited, stone heaps are found marking the supposed graves of imaginary 'Pírs,' and every pious Muhammadan on passing adds his stone to them. Yet these little cairns existed there in all probability long before Islam reached the country. Exactly the same custom is observed—*e.g.*, by the Hindu pilgrims to Amaranatha on crossing the Vaejan Pass above the lake of Susravonaga, to please the Devas, as the Mahatmya says. We can show that all famous Ziarats in Kashmir, whether of real or imaginary Muhammadan Saints, occupy sites which were sacred in earlier times to one or the other Hindu divinity. We can scarcely go far wrong in concluding by their analogy that the 'Pírs' of the Muhammadan wayfarers have only taken the places of the older Hindu 'Devas.'"

The influence of Hinduism is seen in the prevalent use of the money vowed to some saint "in the path of God," in providing a dinner to which all the mullas of the neighbourhood are invited, instead of a proper distribution of it among the poor. Sometimes, the mullahs divide the money itself instead of spending it in food.

The outstanding evidence of Hindu influence is, as we should expect, in the presence of caste distinctions in Islam, which have survived out of the Hindu past. Curiously enough, the descendants of the early converts from Hinduism, called Shaikhs, are held in highest esteem and considered the holiest of all. Three other

* "Beyond the Pir Panjal," by E. F. Neve. P. 125.

distinguished castes are the Bach (Singers), Bande (jesters), and Gene (prostitutes), the latter caste having had its origin in the Hindu custom of devoting damsels to the temple service, and being held in specially high regard by the Hindus. There are also the Mohammedan Pundits and many lesser castes. The upper castes, at the top of the scale, and the menials, at the bottom, as a rule, intermarry only among themselves. Otherwise, custom imposes no restrictions in respect of marriage. The Hindus themselves are much less strict in the matter of caste regulations than are their brothers in Hindustan, and will not object to eating food cooked on a Mohammedan boat, or to drinking water which Mohammedan hands have fetched. One traveller reports even finding Hindu idols in Mohammedan homes.*

There is a local tradition to the effect that Adam had two sons, and at their death one was buried, the other cremated. From the first have descended the Mohammedans, from the second the Hindus. The two religions are thus held to be akin.

Mission work is being carried on in the entire Kashmir Province, by the Church of England, Church of Scotland, Roman Catholic Church, American Presbyterians, and Moravian Mission—the entire number of missionaries at the time of the 1911 census being 209, and the native Christian population 709, mostly confined to Jammu State, and consisting of converts from the Hindu "untouchable" class.

Of converts from Islam in Kashmir there have been very few. Among these few, however, have been three remarkable men who, although born in Kashmir, have spent most of their lives in Hindustan, and are not generally thought of as Kashmiris, namely:—

(1) *Qadar Baksh*, deceased, who was baptized in Ludhiana and afterward became a catechist. In his old age he went to Kashmir and preached the gospel to his own people, in whose midst he died.

(2) *Rev. Ahmad Shah of Jagraon*, and his first wife, originally Kashmiris, who were converts from Islam and became devoted workers in the Christian Church. Rev. Ahmad Shah is now a pastor of the Presbyterian Church.

(3) *Rev. Ahmad Shad*, of the S.P.G. Mission, Hamirpur, who was born in Srinagar and came to Hindustan with his father. He confessed

* Drew, "The Northern Barrier of India." P. 31.

his faith in Christ when a mere boy and was baptized, as was his father. He presented a paper at the Lucknow Conference of 1911 on "A Course of Study for Missionaries in the Field."

In Amritsar, Ludhiana and elsewhere in the Punjab, there are substantial colonies of Kashmiri Moslems, a few of whom have been converted.

To return to the work of missionaries in Kashmir to-day, although converts have been few, great, nevertheless, has been the influence exerted by Christian missionary institutions like the Mission High School, conducted by the Rev. C. E. Tyndale-Biscoe, and the Mission Hospital of the brothers Neve, renowned as explorers and authors as well as missionaries, in Srinagar; and by self-sacrificing, courageous, isolated missionaries in the frontier provinces, who have toiled on, year after year, despite loneliness, discouragement and disease.

The missionary situation is well summed up by Dr. E. F. Neve in writing of the results of the work in his Mission Hospital:—

"Kashmir is essentially a Muhammadan country. But Islam is not a regenerating force. The condition of Muhammadan lands is well-known; and they have all a family likeness. For the defects of the system are more easily assimilated than its elements of loftiness. Modern Islam in India is at present engaged in putting new patches on an old garment. But the old garment will not last. Indeed, Muhammadanism in India shows curious traces of its prolonged contact with Hinduism. And at the present time it is being profoundly influenced by its Christian surroundings. Many of the patients in the Mission Hospital come a good deal under the influence of Christian teaching. But when they return to their homes, too often the weight of public opinion is brought to bear against the teaching which they have heard. We are doing perhaps more than we can guess, even in our sanguine moments, towards leavening and modifying that public opinion. Although nominally assenting to much of Christian doctrine, the general feeling of the Muhammadan Community is naturally very strongly against a change of religion. The Hindus, on the other hand, have, of course, still less in common with Christianity, and their whole religious thought seems to be on quite a different plane. In the abstract, the Hindu is more tolerant than the Muhammadan, but in reality he is not one whit more so, if any member of his Community should show the desire of becoming a Christian. . . .

. . . "It seems, and is, a bold enterprise for a mere handful of Christians, brought up in a distant country and of an alien race, with different manners, customs, sentiments and habits, to try to bring the people of a country like Kashmir to believe in Christ, with all that this belief (taken in the Christian sense) implies. The

difficulty is not diminished by the fact that the lives of many Christians, with whom the people come into contact, carry with them very little Christian influence. It is increased by the want of religious freedom and toleration in Kashmir. Hindus and Muhammadans are seldom backward in applauding the impartiality exhibited by the Government of India in all matters of religion, but they do not imitate it. The convert to Christianity in Kashmir has to endure a storm of persecution. He becomes an outcast from his family and an object of contempt and hatred to his former co-religionists. He usually loses his means of livelihood, and is ostracised by his friends and neighbours. Yet these very difficulties accentuate the importance of the work. The evangelisation of the world has from the earliest days had to encounter persecution, hatred, intolerance and scorn. Time after time it has triumphed, and by the grace of God it will do so in Kashmir, but we must have patience."*

Of the remarkable work which Mr. Tyndale-Biscoe's school is doing, with its pregnant motto, "In all things be men," to build into the structure of the life and thought of Kashmiri manhood the Christian ideals of uprightness, honour and self-sacrifice, no adequate mention can be made in this article. I may, however, refer to a convert from Islam, formerly a pupil of this school, who is now studying in Lahore and preparing to return to Kashmir to work among his own people.

HOWARD ARNOLD WALTER.

Lahore, India.

* "Beyond the Pir Panjal," by E. F. Neve. Pp. 311, 288.

THE DEVELOPMENT OF MOHAMMED'S PERSONALITY

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[THERE have appeared in these pages already on two or three occasions brief reviews of the monumental work of Prince Leone Caetani, "Annali dell' Islam." It is a critical reconstruction of the early history of Islam based on a compilation of all the existing evidence. It is, of course, not to be expected that a work of such magnitude should ever be translated into other languages, nor indeed can the bulk of it appeal to more than a limited number of specialising students. There are, however, a number of lengthy essays reviewing certain periods which are of great value to all and sundry, as summing up the main results arrived at. The author has most kindly given full permission to the editor of THE MOSLEM WORLD to make such use of the work as he wishes. I have, therefore, selected one of the essays for translation dealing with the development of Mohammed's self-consciousness as a prophet as shown in the Koran. The first part of the Essay is much abbreviated, but the latter part is given in full. The translation is, however, literal throughout, the abbreviation being accomplished by selection, not by condensation.—R. F. MCNEILE.]

THE traditions about Mohammed have passed through so many hands before reaching us, they have been to such an extent manipulated and adjusted in conformity with the tastes and prejudices of successive generations, that we can place very little reliance on them, and must beware of a too hasty deduction of easy conclusions from them. Those to whom we owe our notices of him have taken care to present the Prophet as they imagined him to be, or, at least, as they wished us to picture him. We see, therefore, the figure of Mohammed through a close veil which distorts all his most essential traits, and we find it adorned by many elements extraneous to his true nature, added arbitrarily as they were at later periods. We have, in other words, the last edition revised and restored from beginning to end of a work to which the unwearying labours of many generations have contributed.

The traditional Mohammed is thus the final result of such work, while the primitive authentic Mohammed, such as he was at the outset of his mission, has disappeared from history; but tradition has carried over into the first beginnings the Mohammed of later times, revised and corrected, and thus wholly distorted from the true. This fictitious Mohammed is put by tradition at the beginning of the mission, a grave anachronism being so committed, and the most erroneous impression produced on the reader of the traditions. In place of a crystallised man who passes through life without suffering the least modification, Mohammed, as we conclude from the Koran, passed through innumerable metamorphoses, developing almost from day to day in view of the stern exigencies of the struggle for existence and the unforseen incidents of a highly agitated life. Mohammed passed through great moral transformations, and died, after a tempestuous career of more than a quarter of a century, a man profoundly different from the one who set out on the grand struggle; he reacted, it is true, on the events of the entire world, but the smallest events of private life reacted powerfully on himself. The traces of such an evolution have remained deeply marked in the Koran, our foremost and safest document; though they may also be traced in the biographical traditions of the Prophet, if one knows how to interpret them aright.

The most striking illustration is found from a study of the manner in which the conception developed in Mohammed's mind that he was a true and peculiar apostle of God. Such an idea was not a starting-point for him, but the final result of a long moral evolution. Moslem tradition, however, traversing and distorting every evidence, and on occasion even inventing what had never happened, anticipated the idea of a divine mission, and affirmed that its beginning was contemporaneous with that of religious activity.

Taking then the *Suras* of the Koran arranged in chronological order, we start from Nöldeke's threefold division of the Meccan revelations into groups corresponding to three different periods of Mohammed's religious activity. We may not agree with him in the

precise distribution of all the *Suras*, but for our present purpose his arrangement will suffice, as our observations will be concerned with the separate periods each in its entirety, rather than with the individual verses in their exact chronological position. The only modification which we will introduce will be to divide the first period into two sections, for it will thus be more possible to classify the ideas on which we specially wish to insist.

The oldest *Suras* of the Koran, gathered by Nöldeke into his first period, and specially the first twenty-two of the group, leave a quite unique impression, showing a subjective character marked by soliloquy, with tendencies to rhapsody, with particular and singular features which recall the rhymed predictions and semi-poetical pronouncement of the pagan bards (*kâhin*), from whom Mohammed at the outset could scarcely distinguish himself, seeing that as yet there existed no prose literature in Arabia, every artistic manifestation having to take poetic form. When he was accused of being, or perhaps more correctly when he was taken to be a poet or an aspirant to the career of a soothsayer, and so came to be designated by these names, of necessity he deviated more and more from the styles of the poet and soothsayer, trying to show that between them and him there existed no similarity and no relationship. The *Suras* which do not yet reflect this polemic influence are declamatory invocations, which aim apparently at producing a rhetorical effect on his hearers and impressing on them a sense either of the marvellous and mysterious or of terror (see *e.g.*, the beginning of *Suras* 91, 92, 93, 94, 95, etc.), but there lurks in them also a true and deep religious sense, full of fear for the supreme majesty of God and of horror at the thought of the pains which await sinners in hell; some fragments are genuine passages of beautiful lyrical poetry and reveal (*e.g.*, *Sura* 93) an affecting faith in God who rescued him when an orphan, and saved him from hunger, misery and error. The exhortations to search for the Supreme Truth, the description of the power of God and of the pains inflicted on sinners in the life beyond the grave, are living and graphic, and can only have sprung from a mind sincerely affected

and deeply sensible of the horrors with which the imagination wraps the mysterious destinies of man. Yet through all this there is not a trace of any claim to a divine mission, the idea of it is not so much as ventilated, for Mohammed shows only a passion to put himself into direct relationship with God, with Allah, Whom he understands must be the true—the only, the unique God, the One worshipped by Christians and Hebrews, and also confusedly hidden behind the pagan cult of the Ka'bah.

Summing up then, we see that Mohammed was not so much seeking one faith through the others, as aspiring to the knowledge through himself alone of the supreme verity, calling upon those who listened to him to follow him so as not to fall into eternal and inexorable perdition. To these burning passions for the search of religious truth was added a sense of supreme sorrow over the errors of his contemporaries and the greed of gain and religious indifference of the Quraysh. " Woe to him who amasseth wealth and storeth it against the future, He thinketh surely that his wealth will be with him for ever. Nay, for verily he shall be flung into the crushing fire ! " (104). " By the declining day I swear, verily man's lot is cast amid destruction, save those who believe and do the things which be right, and enjoin truth and stedfastness on each other " (103). The ideas are simple expressions of a mind seeking an outlet for internal commotion, but without as yet any thought of founding a new faith. They are expressions of personal convictions, accompanied by no system, no obligation to special rites or cults, and Mohammed while reciting these quasi-verses was able to continue his life in the same manner as the rest of the pagans without offending any of the idolatrous Quraysh.

A statistical examination of the *Suras* provides us, in a form which though perhaps arid and crude is yet convincing, with a proof of this special attitude of the future Prophet, and allows us better perhaps than by long quotations to outline the evolution of the personality of Mohammed. Examining then the first section of the first Meccan period in the chronological division of the *Suras*, made by Nöldeke, we find a group of twenty-two *Suras*, including 344 verses, in no one of which is there

the least mention of a prophetic mission, not only of Mohammed but even of other prophets. In this section we miss accordingly all the terms for describing divine missions: prophets, apostles, words like *rasûl*, *nabi*, *mursalun*, etc. But this particular characteristic begins quickly to change when we pass to the examination of the second section of the first period, composed of twenty-six *Suras* and including 849 verses. Already the personality of Mohammed has begun to develop in a new direction. We have already a first claim to a mission, but in a vague and almost timid form. The word *rasûl* or apostle is used twice only (83, ver. 15; 69, ver. 40) to denote Mohammed, for the idea of an apostle has not yet taken exact form in his mind and he still attaches but little importance to it. He refers to it also twice only under the term *mundhir* or monitor (79, ver. 45; 51, ver. 50); and makes one solitary mention of a mission of prophets in general (51, ver. 38), while in one passage he alludes with the name of *rasûl* to the supernatural agent from which he believed that he received his inspirations (81, ver. 19). We can thus affirm that Mohammed was still vacillating on many essential points of Islamic doctrine, and that this was still far from assuming the final form of the last Medinese times.

Passing now to the *Suras*, which Nöldeke has grouped in the second Meccan period, we find at once a great transformation, and feel ourselves in a new atmosphere widely different from what has gone before. Mohammed is always diverging further and further from his primitive position of a religious dilettant, and approximating to the conception of the necessity of a reforming mission, seeing that simple theological exhortations have failed to produce the effect which he had flattered himself that they would produce, and his expressions of faith in God had only increased the unbelief of the pagan Quraysh. Touched to the quick by the scorn of those who accused him of magic and called him a mad, possessed poet (*shâ'ir magnûn*, 37, ver. 35), he ever insisted on the profound distinction which marked off the true believer from the unbeliever, described in gloomy colours the horrible pains of hell which were reserved for the un-

believers, and confronted them with the fair recompense which awaited the good believer in Paradise. But when the Quraysh gave no credence even to these warnings and ridiculed a threatening God and a hell, in the existence of which they did not believe, Mohammed anticipated the date of the penalty and threatened them in precise terms with an imminent universal catastrophe, the advent of the final judgment and the extermination of the unbelievers. To confirm these threats Mohammed never tired of adducing examples from ancient peoples who had perished miserably, because they failed to respond to the admonitions of the prophets, whom God sent to men who were sinners and idolaters. Insisting on this argument with special warmth, he insinuated to his hearers the idea that he, Mohammed, was merely a prophet, a warner, speaking a great truth in the name of God; he did not as yet venture to put his own person too much in the foreground, preferring to throw the examples of the ancient prophets into the front rank. In this period accordingly we find frequent mention of the conception of prophethood, and that with a variety of new expressions which are wholly lacking in the preceding period.

The group is formed of twenty-one *Suras*, including 1902 verses, and containing the following statistical data: prophets are described under various names; we find them twice denoted by the non-Arabic word *nabi* (37, ver. 12; 17, ver. 57); twice they have the name *mundhir* or monitor (37, ver. 40; 26, ver. 208); twice again they are called "apostle of God," *rasûl Allah* (20, ver. 49; 26, ver. 15); eight times simply "apostle," *mursalun* (37, vers. 36, 123, 133, 139, 181; 25, ver. 22; 18, vers. 34, 54); six times "monitor," *nadhir* (71, ver. 2; 26, ver. 15; 43, ver. 22; 67, ver. 8; 25, ver. 53; 17, ver. 106); and nine times *rasûl* or "apostle" (44, vers. 16, 17; 26, vers. 107, 125, 143, 162, 178; 19, vers. 52, 55); finally the mission of prophets in general is mentioned eleven times (37, vers. 70, 147; 71, ver. 1; 44, ver. 4; 15, ver. 10; 43, ver. 5; 23, vers. 23, 33, 47; 17, ver. 61; 27, ver. 46). Adding all these passages together we find that they form a total of forty references to prophets,

while if we count the mentions made of Mohammed himself we find that the number mounts only to thirteen allusions; to be exact, as *mursalun* once (36, ver. 2); as *bashir nadhir* once (25, ver. 58); as *mundhir* three times (50, ver. 2; 38, vers. 3, 65); as *nadhir* four times (15, ver. 89; 38, ver. 70; 67, ver. 26; 25, ver. 1); as *rasûl* twice (44, ver. 12; 43, ver. 28); and finally as *rasûl Allah* twice only (43, ver. 45; 72, ver. 24). From these statistics we see at once how the mention of his being a true apostle of Allah put forward twice only in a timid manner as compared with eleven other references to himself, in the greater number of which he represents himself as a simple warner of judgments to come.

The third Meccan period marks a new step on Mohammed's part towards the last definitive phase which we find openly displayed in the Medinese period. We must remember that this period was perhaps the gloomiest of all. In it Mohammed had to suffer deeply not only from the unheeding and humiliating opposition of the Quraysh, but also from family feuds, from the defection of protectors, from the loss of fortune, and from burning failures both within Meccah and without. His spirit compressed by so many misfortunes did not dare to reveal itself entirely, and was not willing to betray what was happening within itself, but persisted with wonderful tenacity in the set purpose of not turning back and persevered in anti-idolatrous propaganda. Consequently he insisted more than ever on the divine tenour (as opposed to the demoniacal tenour of seers and poets) of the Koran, lingered more and more on descriptions of the power of God in its numberless manifestations. Sin, the true faith, the resurrection, Paradise, hell, continued to be the favourite themes of his Koranic productions, while he took comfort in recalling the stories of other peoples and other times when the sacrilegious opposition of unbelievers to Prophets sent by God and to their monitors threw whole peoples into eternal perdition and even into catastrophic disasters in this life.

Throughout this period accordingly Mohammed put his own person but little forward, even insisting on his doctrine as a divine emanation and as the one means of

salvation, while he brandished before them like an awful bogey the sad lot of the sinners of old. The phase is thus entirely one of preparation, of concentration, and of continual justification. In the meantime, however, the conception of the divine mission has taken in his mind an even more concrete form; but not daring or not being able to apply it to his own person in view of the special circumstances in which he found himself, he sought to portray the conception in all its clearness in the acts of the ancient prophets narrated after his own manner. We find accordingly that in the whole group of *Suras* and verses (21 *Suras* and 1655 verses), though it is more voluminous than the preceding group, as the verses continually increase in length, he mentions himself once only as *rasûl Allah* or special apostle of God (7, ver. 158), once as plain *rasûl* (7, ver. 156), and twice in a neutral sense as *nabi* (7, vers. 156, 158). It will be noticed that these four expressions occur within the compass of two verses, which seem almost lost in the great number of other verses of the period. We observe on the other hand that the expressions he chose to designate himself are the more modest ones of a simple and inoffensive monitor, thus excluding any open claims to a divine mission. These references to himself are found in eleven passages, (*a*) as *bashir nadhir* (11, ver. 2; 34, ver. 27; 35, ver. 22; 7, ver. 188), and (*b*) as *nadhir* (11, ver. 15; 29, ver. 49; 34, ver. 45; 35, vers. 21, 34; 7, ver. 183; 13, ver. 8). Greater boldness appears in the mention of the ancient prophets, as he speaks of them as Apostles of God, *rasûl Allah*, three times (7, vers. 59, 65, 102); but it is noteworthy that all these are found in the same *Sura* in which he refers to himself under the same name and displays almost involuntarily what he was hiding in his mind, namely, the desire to trample on all obstacles and overcome his foes. This feeling is reflected also in the numerous allusions to the missions of prophets (16, ver. 38; 30, ver. 46; 11, vers. 27, 52, 64, 85; 40, ver. 24; 28, ver. 59; 29, vers. 13, 35; 10, vers. 75, 76; 7, 57, 63, 71, 83, 92, 101) whom he twice names *mursalun* (6, vers. 34, 48), and six times *nadhir* (22, ver. 2; 11, ver. 27; 28, ver. 46; 24, vers. 33, 43; 35, vers. 22, 40).

Passing now to the examination of the Medinese period (which for purposes of space we gather up in a single group comprising twenty-four *Suras* and 1,467 verses), we find suddenly the most complete transformation, which lays bare to us all that was lurking in Mohammed's mind while chafing under the crushing weight of the Qurayshite opposition and the prolonged contrariness of fortune. First of all the prophets of past times disappear from the scenes; there disappears also the modest and timid tone of the early days, and there springs into the front line the person of Mohammed with an almost shameless prominence. Mohammed feels himself henceforward secure of himself and of the triumph of his ideas, and has the consciousness that the final and complete triumph will be the fruit not so much of his ideas as of his personality, inspired by a character and genius vastly superior to those of all his contemporaries. Emboldened by this inebriating conviction, he throws to the winds all restraint and eagerly displays himself in the light of the sun, without shame or fear, conscious of his overwhelming superiority. The purely religious idea is relegated to the second rank, while in the first appear new elements unknown before, details of ritual, legislative dispositions, social, military and political enactments, all these elements being the product not only of new needs and new environment, but also of the new moral conditions of Mohammed's mind. The supreme determining element is the political military struggle against the Quraysh from the outside and against the Hebrews and the "hypocrites" from within. He acts now, invested with absolute and indisputable authority, over a nucleus of followers increasing daily in number, whom he rules with an iron discipline, which had regard to all the principal occupations of daily life from the domestic hearth to the temple and field of battle. The question is not so much now whether or not men are to worship pagan idols, as who is to be absolute master in Arabia, whether victory is to rest with the commercial community of the Quraysh or with the exiled apostle of Allah. It is thus the person of Mohammed that stands out above all in the front rank, till to God is

given a secondary position in His capacity as the auxiliary of the Prophet. He is no longer the Supreme Being, for whose service everything should be sacrificed, but rather the all-powerful Being, who aids the Prophet in his political mission, who facilitates his victories, consoles him in defeat, assists him in unravelling all the mundane and wordly complications of a great Empire over men, and helps him to smooth over the difficulties which rise up every day as he works out these new phases of his prophetic and political career. This *deus ex machina* becomes supremely useful to him in a society of rude, violent, sanguinary men, quickly angered, immoveable in hatred and their passion for revenge, indifferent towards human blood, greedy of plunder, changeable as the wind in their sympathies, ignorant and intolerant of any discipline in public or private life. In the midst of these swirling intrigues of tendencies, passions and interests, there stands out thus the figure of the Prophet as the commanding author of the whole immense Arab revolution, dominating and towering over all. On him are fixed the eyes of the faithful ; it is he whom heads of tribes come to see from the furthest corners of Arabia. It is from his mouth and not from God that they await replies to questions, the verdict which is to decide their destinies, and for the most part it is no longer God that counts but only the Prophet. Mohammed is a fact more visible and tangible every day ; God becomes ever more a useful theory, a supreme principle, who from above the heavens follows with affectionate solicitude the capricious movements and the neither few nor small weaknesses of his favourite prophet, assisting him with legions of angels in brigand expeditions, meeting with revealed verses every troublesome question, smoothing over errors, legalising faults, encouraging fierce instincts with all the immoral brutality of the tyrannical God of the Semites.

The statistical examination of this period of activity, religious in name, but political in fact, reveals facts of no small interest for enabling us to measure the vastness of the moral metamorphosis of Mohammed.

In the group of twenty-four *Suras*, comprising 1,467 verses, we find only twelve mentions of other prophets

(*rasûl* 2, vers. 123, 146 ; 62, ver. 2 ; 3, vers. 43, 46, 158) ; *nabi* 3, ver. 34 ; 4, ver. 161 ; *rasûl Allah* 61, vers. 5, 6 ; *bashir nadhir* 5, ver. 22) ; but, on the other hand, Mohammed mentions himself 146 times, once as *mursalun*, six times as *bashir nadhir* or *mubashshir* or *mundhir*, twenty-eight times as *nabi*, forty-four times as *rasûl*, and lastly under the full and solemn title of Apostle of Allah, *rasûl Allah*, sixty-eight times. [The references are too numerous to give at length.]

It is not possible here to prolong this line of research ; but I venture to hope that I have at least been able to indicate what a fruitful field for study is provided by the Koran, and how the materials there offered amply suffice to demonstrate the fundamental fact from which we set out, namely, that the beginning of the Moslem propaganda was the free, honest and sincere expansion of a religious mind moved by a profound conviction of the Supreme Truth, and by a sincere desire on the Prophet's part to raise first himself, then his most intimate friends and relations, finally all his fellow Arabs from the barbaric error of idolatry in which they lay supine. The strong grasp of this measure of truth is of supreme human interest ; it explains the force shown by the doctrine in resisting allurements and attacks ; and also the final triumph when other elements less noble and aspirations less pure began to germinate in the complex mind of the Prophet of Arabia. If Mohammed deviated from the paths of his early years, that should cause no surprise ; he was a man as much as, and in like manner as, his contemporaries, he was a member of a still half-savage society, deprived of any true culture, and guided solely by instincts and natural gifts which were decked out by badly understood and half-digested religious doctrines of Judaism and Christianity. Mohammed became thus the more easily corruptible when fortune in the end smiled upon him, and when the results he obtained were at long last greater and more marvellous than he had ever dreamed in his early years, when he confided to his wife Khadijah his first doubts in respect to the worship of stones and trees. We may accept with relative certainty that Mohammed's sincerity was complete through almost the

whole Meccan period, seeing that the beliefs that he maintained brought him nothing but indescribable bitterness and sorrows, from which he could derive no profit. But when he was transferred into the atmosphere of Medinah, he offered very little resistance to the corrupting action of the new social position, more particularly in view of the fact that the first steps were accompanied by bewildering triumphs and by the fatal sweetness of practically unlimited political power, and that he felt that these great results were the exclusive fruit of his own determination, perseverance, and vast moral superiority over all, friends and foes alike. To these corrupting elements must be added the last and most fatal of all, the intoxication generated by admiration almost amounting to worship from his followers.

The deterioration of his moral character was a phenomenon supremely human, of which history provides not one but a thousand examples. It is easier to die holy on the cross or at the stake than on a throne after a titanic struggle against pitiless and obstinate enemies. The figure of Mohammed loses in beauty, but gains in power. This evolutionary process has a peculiar interest, because perhaps no man either before or after had a life like his. He entered on his career at the age of forty years as an honest and sincere preacher, fighting in the name of a great truth, not in his own material interest, but in the moral interest of the society in which he lived. He died at last the supreme and absolute head of a theocratic empire and founder of a militant religion which laid claim to the dominion of the world. Both these results were the exclusive products of his own moral and intellectual force. In the figure of Mohammed we have thus all the successive gradations from the honest enthusiast, poor, solitary, unknown, to the powerful oriental despot, who drew his last breath in the plenitude of his political and military triumphs, and surrounded by the beauties, with their greater or less charm, of a well-furnished hareem. With all this, the false worldly flash of the close cannot and should not shut out the honest sincerity of the beginning.

ON TROUT-FISHING

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Our Master said one day to two young men, when He called them from the very humble calling of fishermen on the Lake of Galilee to be disciples of His, "Come with me, and I will make you fishers of men." And they left the nets that had been their faithful servants, and followed Him, to learn a different sort of fishing. Ever since that day Christ's disciples have been trying to learn how to catch men. And this not for the sake of what they could make out of it, nor for the mere sport of it, nor as a means of getting a livelihood; but rather from the joy of being co-workers with Him, and for the good of the men themselves. Strangely enough, the ordinary run of men have no more idea of the benefit coming to them from being fished out of the particular puddle they are in than the fish have of any benefit to be derived from being caught. And so in this new business of fishing for men, these disciples have to learn from their Master another lesson, also put in enigmatic form, "Be ye wise as serpents, and harmless as doves." One of the first lessons they must commit to memory in this course is that the fish must not know you are fishing for them. However greatly it may benefit any man to be hauled out of the element he is in, he himself will not acknowledge that in advance, nor submit without a struggle to the process. For men after all are much like fish—living without much care save to have enough to eat, continually devouring one another and even sometimes those of their own families, cold-blooded, and apt to go to great depths, as far away from the light of the sun as they can.

The fishers of men have also found out that some men, like some fish, can be caught in nets, by the shoal, and others bite in all sorts of weather, while still others yield to the seductive bait only when the weather is stormy. You may launch out into the deep and let down the net for a draught; you may toil all night and catch nothing; you may fish at a certain spot for hours, or even days, yea, toilsome, prayerful years, and catch nothing; yet the next fisherman that comes along may haul in a rich harvest. How little were William Carey and Robert Morrison allowed to see of the fruits of their labours—or our own Pliny Fisk and Levi Parsons. But we have exceedingly high assurance that the reward of the fisherman is not in proportion to the size of his catch but in proportion to his faithfulness.

When it comes to trout, every fisherman knows how wary are these choice fish. The slightest disturbance, the least want of tact on the part of the fisherman, will drive them away, and make it far harder to catch them the next time. They are scary, they seem to suspect you from the start, quiet as you may be. Trout-fishers, therefore, do not stand in the open, nor go in companies; and above all they avoid the ordinary means of net and sinker and usual forms of bait. They must have special and rather ethereal bait; they must exercise infinite patience; and they have to be satisfied with comparatively slow progress. Your gamey trout well repays the tussle, but he fights hard before he is landed; and it requires a cool head and a dexterous hand, and all the patience you possess, to bring him in. You must give him lots of line, and let him think he is leading you for a while; and when you bring him round, it must not be with too much pain or a sudden jerk, or he may fly off the hook. And if you call your neighbours together, and make the slightest racket near the pool, or in any way let the trout know you are after him, you may cast and cast in vain, for he will shun the line like poison.

There are men of this same sort. If you announce the fact that you are after them, they are nowhere to be found. They have a sort of innate idea that you are their enemy; and the ordinary methods of attracting

them fail. They have an apparent preference for the subtler forms of argument and for fine metaphysical distinctions. But be patient and cautious, as wise as serpents and as harmless as doves, and the bait will finally attract them till you can pull them in. Often it is because they have somehow got a wrong idea as to what you have to offer them. Perhaps the Gospel of the Kingdom has been hidden from their view by a coating of formalism or ceremony such that they will have nothing to do with it. But most often it is with them, as it is with our trout—they have not been approached in the right way. For these persons the use of military forms of expression is apparently peculiarly unfortunate. In the slums of London and New York, the Salvation Army attracts large numbers of the low and the lost; but when you are fishing for trout, you cannot afford to shoot off a gun. Nor does it pay to call a council of all the fishermen on the brook, to consider what means to use to attract the trout. That makes it all the more difficult to allure them. The consultation may be at the cabin in the evening, or wherever else you like; but it is fatal to fishing prospects to have the fishermen gather in the sight of the trout. Publicity, whether of the Salvation Army type or any other, has very little beneficent effect on trout.

CHARLES TROWBRIDGE RIGGS.

Constantinople, Turkey,
July 23rd, 1914.

THE GOSPEL AND THE BEDOUIN

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THE man without vision sees in the Bedouin an unkempt and dirty Arab, with a still dirtier robe, whose clothes and hair are liberally inhabited by undesirable citizens. He does not realise that the man before him is the hope of the Church of Christ in Arabia. The conquest of Islam depends upon the conquest of Arabia, and the conquest of Arabia depends on the winning of the Bedouin.

The problem is not an easy one. The Bedouin tribes are roving nomads, living in the unattractive places of the earth, but let no one suppose that on that account, they have nothing to teach us. They have a great deal, but no one has learned it as yet, for no one has lived with them year after year, and become a Bedouin to the Bedouin, that he might gain the Bedouin, and formidable as it may appear, that is the price that will have to be paid. The fond imagination that the Bedouin can be adequately reached, by dispensary talks in Missionary Hospitals, located in the coast cities, is an idle dream.

The Bedouin is an ignorant man, and in his ignorance there are many of the lies of civilisation that he has never learned. He is not aware that the possession of money carries any great honour with it, nor indeed that any of the various good things of this earth, makes its possessor superior to his fellows. The result is, that he is magnificently independent towards the world as a whole, and towards his own chief, even though he may scarcely own the clothes he wears. With no hesitation, and with no need for any intermediary, he appears before his sheikh to plead his case. As he becomes excited, he gesticulates with his staff, which indeed may appear to come dangerously near the head of the addressed chief, but it does not occur to anyone that there is any impropriety in this. In the Mesjid the rich and poor pray together,

with no plush pew for the one and footstool for the other. But all in the same row kneel on the same ground, and repeat in unison the same prayer.

Bedouin society is not organised around the rights of private property, as is ours. In the sense, in which we understand the term, the Bedouin hardly recognises the right to hold private property. His constant raids on his neighbours have a good deal of the spirit of a game, in which the loser accepts his loss philosophically, promising himself similar success against someone else, later. It would probably not be true to say that their consciences entirely approve of such exploits, but certainly their attitude is very different from our own.

The Bedouin is a lazy but cheerful individual. His house is, perhaps, as near chaos as anything this earth affords, and everything in a condition of unwashedness quite past comprehension in civilised countries, but with it all his good nature never seems to leave him. He lives in a hair cloth tent summer and winter. The only times that he has enough to eat are the general feasts given by some Sheikh or rich man. He has no fuel to keep himself warm with in winter, and no shade except the tent to rest in in the summer, but, as he says, it is from God, so he accepts it as such. And let no one ridicule this as a matter of the lips and not of the heart. When the patriarch who has travelled patiently for twenty days perhaps to have the doctor of the Franks give him back his sight, or has perhaps brought his only son, evidently dying of tuberculosis; and when the doctor after the examination tells him with all plainness that there is absolutely no hope, then the old man simply says, "Praise the Lord in any event," "Praise the Lord." In cheerful acceptance from God of the vicissitudes and misfortunes of life, the Bedouin has very much to teach us. He has built around himself no vast and wellnigh impenetrable wall of second causes that serves to separate the western mind such a far distance from God. Who will say that his view is not a truer one than ours?

The Gospel has not yet really reached the Bedouin, nor can it be expected to reach him until it is taken by word of mouth, for practically none of them can read.

But as far as may be judged, the Bedouin constitutes a field exceptionally difficult of access, but of great promise when once reached. Difficult of access because of the habits of the wandering tribes, and what is very much more important, because of the enormous difference between their mental processes and ours. The obstacles to reaching him are, however, by no means insuperable. The principal, and, perhaps, indeed, the only human requirement, is men who will give themselves to this work. That much provided, time will supply the rest.

But access, even complete access, is not accomplishment. What may we expect when once the Bedouin is adequately reached ? We can only speculate concerning that which has not been even attempted in any permanent way, but there is every reason for great hopes. The Bedouin with all his ignorance is not a religious fanatic. He is pitifully ignorant of his own religion and of his own book. I have yet to meet a rebuff from a Bedouin when presenting the Gospel to him. His knowledge of his own religion is so slight that he recognises no contradiction between what he hears and what he already knows, and this is true, practically, no matter what form of Christian truth is presented. Doubtless if Mohammed and the Koran were reviled, this would be resented, as indeed it should be. But the stock of pre-formed religious ideas is so small, and so loosely held, by the Bedouin, that the Gospel's entrance into his heart can hardly be considered as seriously hindered by them. The Bedouin, too, is very easily led. The confidence that he reposes in the Doctor who has shown him some little kindness is a very moving thing, and often it seems that if only we could get close to them surely it would be possible to lead some of them into the Kingdom.

But, after all, is he capable of making a good Christian, separated from his companions, standing more or less alone ? Is he really worth working for ? Christ died for him, so we may be sure that he is worth any little that we can add to that sacrifice. The Spirit of God is capable of building out of the Bedouin His own Church, and, indeed, that is just what we know that He will do.

Bahrein, Arabia. PAUL W. HARRISON.

CONCILIATION NOT COMPROMISE

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WITHIN the memory of men now living, a very great change has taken place in the attitude of Moslems toward Christians and Christianity. It is of supreme importance for us to apprehend correctly the significance of this change.

We need to go back more than fifty years to a time when, in all parts of the Moslem world, the attitude of the devotees of Islam towards Christians was that of conscious superiority coupled either with contemptuous indifference or with pronounced repugnance, according to the varying temperament or the inherited bias of men of different races and lands.

A glance over the Moslem world to-day makes it evident: (1) that among intelligent Moslems the contemptuous indifference has everywhere disappeared; (2) that the repugnance has, in recent years, deepened into more bitter hatred among many whose goodwill we greatly desire to gain and to retain; (3) this change is due to the conviction of intelligent Moslems, in the nearer East especially, that among the Christian nations of Europe the course pursued towards the weakening Moslem states has been one of injustice and disregard of solemn treaties with those states. (4) In the meantime the logic of events in the march of human progress has raised serious questions in a multitude of thoughtful minds among Moslems—*e.g.*, "Is it our ancestral faith that constitutes our handicap in the race of life?" "Is there in true Christianity, in contradistinction to the Christianity as heretofore exemplified in Christendom, that on which we can more confidently build in our efforts for the permanent welfare and uplift of our people?" (5) The men who raise these questions are those who are more solicitous for the moral and spiritual uplift of

their people than for their advance in respect of material good. With these men the conceit of superiority over Christians has been shattered.

The Moslem world is certainly open, as never before, to Christian influence, provided that influence is truly Christian. How is this opportunity to be met? Everything depends on the right answer made to this question in practice. Our answer must be first of all in a conciliatory spirit, sympathetically and fraternally. The Moslem world welcomes certain things which are fruits of Christianity at our hands—*e.g.*, the Turk has always shown himself not only willing but eager to receive from Christian peoples material help of many kinds. He has known very well how to exploit in his interest the Christian subjects of his government. The modern Moslem has learned also to appreciate the value of the education given in the higher schools conducted by Americans in his country. He has begun, in recent years, to send his children to these schools and to take them as models for his own schools. The American hospitals and dispensaries which, in recent years, have been established in Moslem lands, are eagerly welcomed and utilized by all races and classes of Moslems, and in this way they come into close touch with practical Christianity at its best. They also most gratefully appreciate relief sympathetically administered by Christian hands in times of distress from war, pestilence, and famine. Moslems, in increasing numbers, read the Christian Scriptures and distinctively Christian literature. Many are ready, as never before, to listen to the Gospel message, even while clinging to their ancestral faith, when that message is tactfully presented to them by those who have lived among them in close neighbourhood, and whose purer social life has been an object lesson which they have not failed to take note of.

It is my conviction also that there are many things in Islam which the Christian can approve and accept. We can accept their theology as far as it goes, supplementing it with the doctrine of the fatherhood of God, and of sin as guilt, sin not simply ignored by divine pity, but demanding an almighty and atoning Saviour. We

can approve, and might well adopt, the Moslems reverential attitude and spirit in worship. The name of their religion, "Islam," surrender, and "Moslem," one self-surrendered to God, appeals strongly to the thoughtful Christian. We can pray the prayer of the first sura with our Moslem brethren. It would hardly be a loss to Christianity, it might be a gain, if our call to prayer, like theirs, were by the trained human voice from a high position, instead of by a bell.

Conciliation, however, does not imply nor demand compromise. When your Moslem friend says, "Why, we are agreed. All that remains is for you to accept our faith with yours," we have to call a halt. Christianity and Islam are not at all identical. When we touch the *life*, the moral and spiritual life, they are not even similar.

The Moslem's apprehension of the moral attributes of God differs widely from that of the Christian. Paternal love has no place in his view of God. According to Islam, mercy and justice have no relation one to the other. Sin is not guilt, but weakness, and is forgiven through pity to the formally penitent. Religion and the life are strangers, one to the other. "Yes, he is a liar, but very religious. To be sure, he is a murderer, but he prays five times a day. He is a thief, but he says, 'bismillah,' in God's name, when he goes on his robber's errand."

Surely it avails little to point to good moral precepts in the Koran, if these precepts are inoperative in the life. We must face the fact that the total of ethical teaching in Islam, reinforced by the highest example, can be expressed thus. The will in man is not a regnant power, acting according to reason and the imperative of duty. It is the servant of desire. "Yes, it was wrong, but my soul desired it," that is, my sensuous nature demanded it. Look at Moslem history. When the era of successful fighting is past, moral decay sets in. Why is this? Because Islam does not develop moral stamina. We have strong animal passions, not to yield to, but to subdue and then regulate. To wage this war successfully, to use our wills as regnant forces, to do the things we do not desire to do because those things are right, and not

to allow ourselves to do what is wrong though we greatly desire to do it, this is what distinguishes man from the mere animal.

The Moslem in time of peace developes a flabby moral nature. The beautiful word "rahat," rest or comfort, takes on a sinister meaning. It is opposed to strenuous exertion. It is then pronounced as though there were three a's in the second syllable, "rehaaat." See illustrations in the adage "geeh olsoun, guch olmasoun," let it be late, let it not be difficult, and the salutation to one at work, "kolai gelsin," may it come easy, and "put it off till to-morrow; to-morrow also is a blessed day."

There is no possible compromise between the teaching of Christ, everywhere a spur to the laggard will, a check-rein on clamorous desire, and the drift, the laissez-faire of Moslem ethics. The problem for the Moslem, if he is not to be hopelessly distanced in the race of human progress on its highest plane, is to rouse the *man* and down the animal in his nature, to welcome difficulty because it trains the moral nature, stiffens the fibres of the will, girds the loins of the soul for manly struggle. To accomplish this the one resource, the indisputable condition for Moslem as for Christian, is to adopt and put in practice the precepts of the Great Teacher as contained—*e.g.*, in the sermon on the mount.

"Counsels of perfection, impracticable of realization by us men," is the judgment passed by Moslems on these basic principles of moral and spiritual life.

A straight gate, a narrow way! Yes, but it is the only path that "leadeth into life," life that is worth living here or hereafter. Christianity is the sole religion which renders possible—it has sometimes rendered actual—that development of man's spiritual nature which establishes a real fellowship between the infinite and the finite spirit, between God and man.

GEORGE F. HERRICK.

BIBLE READINGS FOR MISSION HOSPITALS

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THE need has often been felt for a regular scheme of readings for use in hospital wards, so that all the in-patients during their stay may hear a full, intelligible and well-balanced presentation of the Christian message. This desirable result cannot for several reasons be expected, if the choice of subjects rests with individual readers, however earnest and well-intentioned. And yet, if the hospital is to fulfil its work as an evangelistic agency, it is most important to use to the full the unique opportunities afforded for bringing the truth in Jesus to those whose stay in hospital is reckoned by weeks or months. One never fails to find willing and interested hearers, and it is generally the case moreover that in every ward there will be at least one who is able to read, and perhaps one who will be willing to read to the others.

I would like to commend for consideration a syllabus just adopted in the Kerman Hospital. The hope is entertained that this syllabus may provide a useful course, longer or shorter, of representative passages of Scripture for reading with inquirers.

Perhaps the first question that anyone would ask would be, why has thirty-one days been fixed as the cycle, whereas the average stay of in-patients in hospital is only about three weeks ? It might, therefore, naturally have been thought at first sight that the course should have been a twenty-one days' one. That would, however, have limited the range of subjects very much, and involve constant repetition in practice.

A rough mean has thus been struck between the needs of those who remain in hospital for shorter or longer periods. A month's course with alternative subjects should provide reasonable security against monotony. And the subjects have been so chosen with a view to

their distinctively Christian character, that even those who do not hear the whole course can hardly fail to become better acquainted than before with the truths taught by the Christians. The alternative subjects are not only intended to prevent the too frequent recurrence of similar or identical copies, but also to afford relief to ward-readers where they are few in number, and perhaps there are three or four wards to be visited by the same reader in a single afternoon. It may be mentioned here that it is not intended that the whole of the selected passage should necessarily be read; some of them are certainly rather long. But where the whole of a long passage of God's Word is read, the reader will naturally feel that he may add fewer words of his own. It goes without saying that the daily subjects should be strictly adhered to, in order to make the scheme effective. It is disconcerting, for instance, to be told that the passage you are reading to-day has already been taken by the reader the day before.

In the choice of subjects, the Moslem mind and heart have been kept steadily in view throughout. Anyone who uses the syllabus and is conversant with Mohammedan tenets and objections will have no difficulty as occasion arises in meeting them in anticipation and framing his presentation of the truth accordingly.

Doctrinal subjects, it will be noticed, have small place in the syllabus. Not, however, because we do not put the highest value upon the dogmas and well-considered formulas of our Faith, but simply because they would be inappropriate in this connection. The hearer though sharp and shrewd enough, it may be in worldly matters, is, in most instances, a person of no education, while his views about Christianity, received through a distorted medium, if not positively erroneous, are based upon stories and traditions. Some of them are rather effective it is true; others bear the impress of the skilful inventor rather than the hall-mark of truth, and all implicitly deny to the Lord Jesus any higher dignity than that of the greater prophets. Under such circumstances, nothing can exceed in value the simple Word of God. Let it then have free course under the Holy Spirit's influence to

supplant error and correct imperfect knowledge. If true teaching is once grasped and appropriated, the acceptance of formal doctrine will follow later on as naturally as the fruit succeeds the blossom. This is one great advantage of an essentially Biblical religion. Controversy as such would be out of place in the wards of a hospital. Questions, however, will be asked, and the reader should be ready to deal cogently with them, and clearly and firmly vindicate the truth as opportunity serves. Failure to do so means not only the loss of most precious opportunities, but inflicts real damage on the cause of Christ, and strengthens those who differ from us, in their errors. It may safely be said that many a patient, even if he does not openly avow it, is in his own mind contrasting his faith with yours. How earnest and prayerful should we be to secure that, so far as it depends upon us, the verdict shall be the right one.

SYLLABUS FOR ONE MONTH.

	Alternative subjects :
1. The Fall (Gen. i.).	1. The Flood (Gen. vi. 1-12; vii.).
2. Jesus' nature and work (John i. 1-18).	2. John Baptist's Message to Jesus, etc. (Matt. xi., or selections).
3. Birth of Jesus, and His glorious Titles (Matt. i. 1, 18-25).	3. The Great Supper (Luke xiv., or selections).
4. Annunciation ; Birth of Jesus (Luke i. 26-38 ; ii. 1-14).	4. The Son ; His dignity and condescension (Heb. i. and ii. 1-9 ; Phil. ii. 3-11).
5-7. *Law of the Kingdom :—*	
5. Children of the Kingdom (Matt. v., selections).	5. Love of God in Christ (1 John i., and ii. 1-16, *or*, 1 John i. and iv. 7-21).
6. Our Heavenly Father (Matt. vi., selections).	6. Love (1 Cor. xii. 28—end of chap. xiii.).
7. The right attitude (Matt. vii.).	7. Justification by works ; faith and works (Rom. iii. 9-31 ; comp. Jer. xxxi. 31-34 (Heb. viii. 8-12) ; the new Covenant).
8-9. *Entrance into the Kingdom :*	
8. John Baptist's Mission ; Repentance (Luke iii. 1-22 ; Comp. Mark i. 14, 15).	8. The Lamb of God (John i. 19—51, or selections).
9. The New Birth (John iii. 1-17, with vers. 14, 15, comp. Num. xxi. 4-9).	9. Saved through Grace (Eph. i. 15—chap. ii. 10).
10. The Sower (Matt. xiii. 1-23 ; perhaps omit vers. 10-15).	10. The Lord of the Vineyard (Matt. xxi. 33-46).

11. The Great Assize (Matt. xxv. 31—46).
12. Marriage of the King's Son (Matt. xxii. 1-14).
13. Lost and found—coin, sheep, son (Luke xv.).
14. The Good Shepherd (John x. 1-18).
15. Bread of Life (John vi., selections—1-14, 22-40, 58-71).
16. Repentance, Barren Fig-Tree, Strait Gate, etc. (Luke xiii. 1-9, 18-30).
17. Call of four Apostles ; various cures (Mark i. 14-34, or 45).
18. Cure of paralytic (Mark ii. 1-12).
19. Raising of Lazarus (John xi. 1-46, or to ver. 53).
20. Woman of Samaria (John iv. 1-42 ; omit vers. 31-38 if too long).
21. Cure of man born blind (John ix.).
22. Zacchaeus (Luke xix. 1-10) ; *or*, The Feast in Simon's house (Luke vii. 36-50).
23. The Comforter promised (John xiv. 15-18, 26 ; xvi. 6-13; Luke xxiv. 49; Acts i. 3-8).
24. The Comforter given (Acts ii. 1-40 ; or extracts).
25. The Trial of Jesus (John xviii. 28—xix. 16), The Sinless One, why did He suffer ?
26. The Crucifixion (Matt. xxvii.).
27. The Risen Lord. The Great Commission (Matt. xxviii. ; Mark xvi. 19, 20).
28. The Ascension. The Living Prophet. The Intercessor. (Luke xxiv. 50-53 ; Acts i. 3-11 ; Heb. i. 1-5).
29. The Second Coming (Acts i. 9-11 ; John xiv. 1-3 ; and, if time, Matt. xxv. 1-13).
30. Salvation through the blood shed (Ex. xii. 1-32).
31. The Day of Atonement (Lev. xvi. 1-22).

Kerman,
Persia.

11. Dives and Lazarus (Luke xvi. 19—31).
12. Pharisee and Publican, etc. (Luke xviii. 9-43).
13. Christ's High-priestly Prayer (John xvii.).
14. The Power of the Cross (1 Cor. i. 18—chap. ii. 10).
15. Riches of God in Christ (Rom. viii. 31-39, and vers. 18-30 if time).
16. Philippian Jailor (Acts xvi. 11-34), *or*, Ethiopian Eunuch (Acts viii. 26 39).
17. Lame man cured (Acts iii. 1—chap. iv. 12, or selections).
18. Miracle at Bethesda (John v., or selections).
19. Gerasene demoniac (Luke viii. 26-39).
20. Paul before Agrippa (Acts xxvi.).
21. Sacrifice of Isaac (Gen. xxii. 1-19).
22. The Faith of Abraham (Rom. iv., or Gal. iii. 1-22, or to 29).
23. Practical Precepts (Rom. xii.).
24. Flesh and spirit (Rom. viii. 1-17 ; Gal. v. 16-24).
25. The Sin-bearer (Is. liii.), or The Christian's Rest (Heb. iv.).
26. The Crucifixion (Luke xxiii.).
27. The Risen Lord ; the Great Commission (Luke xxiv. ; if too long, omit vers. 13-35).
28. Our Great High Priest (Heb. vii. 21-28 ; iv. 14-16).
29. Signs of the Second Coming (Matt. xxiv. 29-51).
30. The New Jerusalem (John xiv. 1-6 ; Rev. xx. 11—xxi. 8, 22-27).
31. The innumerable company of the Redeemed (Rev. vii.) ; *or*, Faith without works (Jas. ii. 14—iii. 13).

W. A. Rice.

POPULAR ISLAM IN BENGAL AND HOW TO APPROACH IT*

By Rev. John Takle.

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The majority of the Mohammedans of Bengal to-day are suffering from certain inherited tendencies derived from their forbears. They manifest to a degree the Ismaelitish spirit of the Arab, the fanaticism of the Afghan, and the ignorance and superstition of a sixteenth century Pod or Namasudra. Could there be a more troublesome trinity to deal with than that ? Is it surprising that many a missionary and most of our Indian workers will not face it at all ? They give it a wide berth, but with an ever-increasing mass of Mohammedans around us, we cannot shirk our responsibility thus, rather we should try to find out what the people believe and what is the right angle of approach.

The religious condition of the Mohammedans of Bengal is deplorable. For this, the blame is not wholly with Mohammed, but with those glossographers who, since the days of the Prophet, have made Islam what it is. Mohammed and his utterances in the Koran may be understood and dealt with in a comparative study of religions, but the wild interminable waste of explanations given in the traditional books and commentaries makes the mastery of present-day popular Islam well-nigh impossible. And in Bengal, I imagine, Moslem traditionalism has reached its utmost limit, for here the people have not only the Koran and standard works of tradition, but also Musalmani-Bengali books of distorted traditions, mixed with superstitions derived from Hindu sources. These books or *puthis*, as they call them, are written in the very worst form of ungrammatical doggerel.

Now where is one to begin ? As in an attempt to unravel a tangled skein, we look for an end which will give us a good start, so in the tangle of popular Islam we look for something that will help us out, and we conclude that we cannot do better than begin with *Sin and a Remedy*, for after all that is essential in our message. We might attempt the untying of certain knots, such as the Moslem objections to the Divine Trinity, the Divine Sonship and the Atoning Sacrifice of our Lord, for they all form a part of the tangle, but we will apply ourselves to something which may be found more practical.

Amiel says, " The best measure of the profundity of any religious doctrine is given by its conception of sin, and of the cure of sin." Let us then follow this subject through and see where it will lead us.

Sin : Thoughtful interpreters of Islam have at times expressed the idea of man having been created in the image of God, and there is a tradition based on such authoritative traditionists as Moslem and Bukhari, that Mohammed himself was heard to say, " Verily God

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created Adam in His own image."* There are passages in the Koran, too, which may be explained along the same line, but such an erect birthright is not admitted in popular Islam. Knowing man as he is, such an admission would force the conclusion that there has been a moral fall, which the average Mohammedan knows nothing about. Solomon says, " God made man upright " (Eccl. vii. 29). " No ! " says the ordinary Bengal maulvie, " God made man grovelling."

That man has fallen from his original erectness, and, therefore, that sin is a subversion of our true being, is fundamental in our faith : it is not so with the Moslem. He believes man was created weak and prone to sin, and he finds endorsement in the Koran, where it says, " Man is truly by creation hasty " (lxx. 19), and " God desireth to make your burden light : for man hath been created weak " (iv. 32). Dr. St. Clair Tisdall interprets that word " weak " to mean " sensual."† We also read in the Koran that God " breathed into it (the soul) its wickedness and its piety " (xci. 8). Surely teaching like this ranks with Pantheism in its tendency to weaken man's sense of moral responsibility, for if a man believes he was made a weak, hasty, grovelling creature, he can easily excuse himself if he remains weak.

With such a conception of man's creation and character, we are not surprised that the fall of Adam is not regarded as a moral, but a physical fall. The emphasis in the story of Eden is placed on the idea of a fall *from*, not *in* Paradise. That beautiful garden is supposed to have been situated above in heaven, and Adam is said to have fallen to earth and landed on Adam's peak in Ceylon, while Eve alighted at a place near Jiddah, where her tomb is still shown, 173 yards long by twelve feet broad. Adam is said to have been distressed, not because he had lost communion with his Maker, but because he would hear no more the sweet singing of the angels. In all this there is no sign of repentance as we know repentance ; there is only regret. True, it is taught that Adam and Eve were the original parents of all men, and that they ate of the forbidden fruit, but that we all have derived from them a tendency to evil, Islam has no teaching. In fact, Adam's act of disobedience was a mere error and nothing more, although he is represented as having cried over his offence for two hundred years.

How very difficult it is, then, to make Mohammedans understand the vital need for a change of heart and mind, and eradication of that sinful nature which, we believe, has come down to us as an inherited tendency from our first parents. That this tendency has corrupted the centre point of man's moral activity, which we sum up in the one word ' heart,' is evident all through the Scriptures, and it is the ' new heart ' and the ' clean heart ' and the ' right spirit ' which sincere men in all ages have desired, for with the Apostle Paul they were conscious that in the " flesh dwelleth no good thing " (Rom. vii. 18).

The Ahmadiya sect of Qadian argue that man is born into the world sinless, and it is the evil contact with the world and the temptation of Satan that spoil the freshness of the innocent soul and give to it a sinful tendency, but popular Islam dwells on the weakness of man's creation.

Then what is sin according to the average Mohammedan ? It is transgression of the law of Islam. It is a breach of covenant, a non-observance or improper observance of the commands given in the

* Mishkat-ul-Masabih.

† Dr. St. Clair Tisdall : *The Religion of the Crescent*, p. 83.

Koran. Often Mohammedans say that they do not know what sin is, because knowingly they never transgress against any command of the Prophet, yet those same men are adepts at lying and deception. Transgression with them is not considered from a moral standpoint. Conscience and character, as we know them, are excluded. The legal code is the Moslem's conscience, and character is shaped along stereotyped lines by mechanical means. There is no need to examine the conscience as to whether a thing is right or wrong, the commands are clear, they must be followed blindly. The thought, word and attitude, also, are excluded. Everything goes well so long as the Moslem obeys to the letter the injunctions given. Ritual status is everything, character and intention or motive are nothing.

Let me illustrate the evil tendency of this doctrine. In Bengal it is possible for all the men in some village to have deeply seditious ideas and inclinations, but Government is not actively concerned about what men think, therefore so long as they do not come under the law by committing some offence against it, they are clear of guilt. So Allah, according to popular Islam, is not actively concerned about the corrupted springs of our being ; his concern becomes manifest and real when men fail to keep the arbitrary laws which he has given.

Educated Mohammedans will combat this position of ours by quoting the text of the Koran, which says, " They were on that day nearer to unbelief than they were to faith ; they spake with their mouths what was not in their hearts," and other passages which appear to show that " Obedience without that inner submission of the heart is not righteousness, but sinful hypocrisy ! " Undoubtedly, there is in the Koran a demand for a moral attitude of soul, but that does not affect in the least our contention that in popular Islam in Bengal ceremonialism is everything.

On the supposition that man was created weak, we are not surprised that the Mohammedans believe that certain sins will surely be overlooked and condoned. Their theory is that sins are graded. With us some sins are more heinous than others, but with the Moslem the gradation is made in such a way as to impugn the holy character of God. We read in the Koran, " If ye avoid the great sins (*Kabira*) which ye are forbidden, we will blot out your faults (*Saghira*), and we will cause you to enter Paradise with honourable entry " (iv. 32). It is generally allowed that there are seven great sins, the first being idolatry, which includes the rejection of the Divine Unity ; then come murder, the false charge of adultery against virtuous women, wasting the substance of orphans, usury, desertion in time of religious war and disobedience to parents. So long as a Moslem avoids all these that " are forbidden," it is practically all right with him. Then we may well ask about all those things not covered by this list, as, for instance, lust, deception, lying, etc., and conclude that these belong to the smaller faults which God is said to " blot out." Such an idea is repulsive. It is blasphemy. It misrepresents God. It degrades His character as holiness.

Sin with the Moslem, then, cannot be very deep. We have all heard of things being only skin-deep. With most Moslems sin does not go even that far. I think I am correct in saying that most Moslems view sin as an external pollution which may be removed by ablutions of water or sand. Mohammed himself was not free from this idea, for he said, " He sent down upon you water from heaven that He might thereby cleanse you and cause the pollution of Satan to pass from

you " (viii. 11) ; and in talking with the ordinary Moslem in the bazaar, I have found him quite unable to disprove the statement that his idea of sin-cleansing is identical with that of the Hindu bathing in the Ganges. Study the ritual a Mohammedan has to repeat when performing *Wadu* (ablutions), and this opinion will be endorsed, for there it is clear that the body must be so cleansed in every part that when it arrives at the gates of Paradise, it will appear as though adorned with jewels.

Our great work as missionaries to these people is, first of all, to awaken the conscience to see sin aright. While sin is transgression of law, it is the result of a perverted freedom of will and defiant attitude of mind. And this may be illustrated from the Koran, which makes it clear that sin in many cases was the result of a corrupt attitude of mind. Mohammed often denounced (*a*) the proud, (*b*) the disobedient, and (*c*) the hypocrite.

Take the story of Eblis, *alias* Satan ; we have clear proof that his fall was the result of a defiant attitude of mind. He refused to obey God " and swelled with pride, and became one of the unbelievers " (ii. 32 ; xxxviii. 71-77). In like manner it may be shown that Adam was cast out of the garden through disobedience. The Koran says, " O Adam ! dwell thou and thy wife in Paradise, and eat ye whence ye will, but to this tree approach not lest ye become of the unjust doers ! " (Al Araf 18). But Adam and Eve " ate thereof, and Adam disobeyed his Lord and went astray " (Ta Ha 119). We read of others who went astray in the same way. " We sent Moses and Aaron to Pharaoh and his nobles with signs ; but they acted proudly and were a wicked people " (x. 76). Again, " Pharaoh . . . committed sin and disobeyed the sent one of their Lord " (lxix. 9, 10). The Koran says that hypocrites are people with " diseased hearts " (xxxiii. 12), and they deceive themselves (ii. 8, 9). Now when pride, disobedience and hypocrisy are mentioned so often in the Koran as the great cause of sin and wickedness in certain individuals—and nearly every Moslem is acquainted with these stories—it is for us to bring home to them with all the power we can command, the fact that sin is not outward pollution, nor has it its origin in God, but in a perverted self which has shewn defiance to God.

Remedy : After what has been said about the popular Moslem idea of sin, we may conclude that there is nothing very definite in Islam that corresponds with the Christian idea of Salvation. We may indeed ask, where is the need of Salvation, for if man was created weak, surely the Creator can make no demand for restitution, and He can do no other than " blot out " man's average sins. So far as we understand it, the idea of a remedy comes in only when a man fails in his duty to obey the commands, for if he has performed the religious duties scrupulously, and abstained from committing the forbidden sins, there is absolutely no need for the word " Salvation " to appear in his vocabulary at all. As a matter of fact, we have found the most appalling ignorance concerning the significance of the word " najat," which term is generally used to express our idea of Salvation from sin.

I used to think that the five important duties of Islam were looked upon by Mohammedans as the means of deliverance. In a sense they are, but they should be rather viewed, I think, as a kind of tax which the Creator demands of His creatures. As a Sultan demands of his subjects a tax for the right of living in his state, so God demands of man a tax for the right of living at all, and it is exacted to the very last farthing. And there is a hint of this in the Koran, where we read,

" We (*i.e.*, God) proposed the faith (of Islam) unto the heavens and the earth and the mountains, and they refused to undertake the same and were afraid thereof, but man undertook it ; verily he was unjust (to himself) and foolish " (xxiii. 22). Whether we view these duties as a tax or not, one thing is sure, they have become a stringent law, and, therefore, the New Testament arguments against the Jewish Law apply equally to the Moslem.

The Apostle Paul has been found fault with by certain Christian theologians because he used arguments against the Jewish Law which have but very little use for the Christian Church to-day ; but, in our opinion, if those same theologians had to work amongst the Moslems that we have to do with, they would find that Paul's masterly arguments against the Law are far from obsolete. In fact, there is no writer in the New Testament whom Mohammedans object to more than the Apostle Paul.

Paul attacks the whole legal system as inadequate to meet the needs of the soul. The heart of man craves love and fellowship with God, but law can give it only a harsh, unbending despotic bondage. The soul of man needs strength, but a system of commands and prohibitions fails in that it gives no power to act in accordance therewith. Further, man has a powerful tendency within, which prevents him from acting up to any given law, even when he has a wish so to do. In fact, the commandments and prohibitions excite to disobedience, so perverse is the nature within us. When this is the position of the Apostle, we can well imagine how Mohammedans do not favour his writings. They keenly resent his application of the teachings of Christ to the inadequacy of the Law to meet the needs of the soul. His conclusions are too conclusive. He shows that the system, even with the support of its rewards and punishments, proves no remedy for the distress of man. Further, man can get no proof from such a system that he has God's approving sentence as having attained righteousness.

The law of Islam has brought instead of peace an awful dread of punishment, instead of love a terrible fear.

It may be asked here, " Is there nothing in popular Islam corresponding to Faith in the Christian sense which involves the action of the mind, heart and will ? " That there is faith we must admit, but only in the sense of blind assent to certain ideas and doctrines, taught in the Koran and traditional books. Their word " Iman," as used in Bengal, is not the same as our faith or trust. It rather covers dogged assent to such ideas as the Unity of God, the existence of angels, the coming of prophets with revelations, the resurrection of the body, heaven and hell, rewards and punishments. They give assent to these ideas in much the same way as they assent to the fact that Akbar was once Emperor of India. Of course, there are degrees of assent. I suppose their strongest faith is in such matters as the sin of eating pork, which, from our knowledge of popular practice, must be a far greater sin than those of stealing, lying and deception. Their ideas of all the doctrines and laws of Islam are so wrapped round in the wildest extravagances, as, for instance, the size of the angels, and the size of the trumpet that will be sounded on the resurrection morn, that it is impossible to compare their faith with the beautiful, rich, character-forming ideas in our conception of Faith.

In this matter of faith, too, we cannot do better than follow the lead of the Apostle Paul. The key word of all his gospel to the Judaizers was this, " No man is justified by the Law in the sight of

God . . . for the just shall live by faith " (Gal. iii. 11 ; cf. Rom. i. 17). His favourite illustration was Abraham, who held communion with God not on a legal footing but on the ground of a graciously-accorded friendship. Mohammed claimed that Islam had its roots in the religion of Abraham whom he himself called *Khalilullah* (the Friend of God), but it is evident that Islam is more allied to the Mosaic period, which was but " a parenthesis " in the dealing of God with the children of Israel.

Now it is evident that, so far, there is no remedy for sin—that is, as we understand a remedy. But press the matter back far enough and we will find a line of approach, for nearly all Moslems have found a remedy in a certain perverted idea of God's mercy and favour in that He is supposed to have given Mohammed the power to intercede at the last, for all who will be able to recite accurately the words, " There is no God but God, Mohammed is the Apostle of God." And I think we do well to emphasise the point that but for the favour of God, man's case is absolutely hopeless. Come to close grips with the Moslem and he must agree with us. He knows what a strenuous effort is required to keep faithfully all that is expected of him. He knows, too, what fearful punishment awaits him who fails in his religious duties. He believes that for the neglect of but one of the five daily prayers, he will be punished for eighty *hakbas* in hell. It takes eighty years to cover the period of one *hakba*, then 6,400 years will be the punishment for the neglect of one prayer. Surely with such punishments awaiting him, the Moslem must conclude that the only hope can be in the favour of God. Test this, and I think you will find that most Mohammedans will agree, and in the intercession of the Prophet that grace is found. This gives them a measure of assurance of a glorious entry into the realms of the blest. They throw all their hope and care and all their future on Mohammed and what he can do for them on the judgment day. In the Koran it is evident that a man's eternal destiny depends on his own works of merit, but according to the majority of Moslems to-day the last hope of humanity is in the intercession of Mohammed.

Now, it must be concluded that if Mohammed is regarded as the final Saviour of men, there must be something in him that, Muslims consider, entitles him to that exalted position. What is it ? We fail to find it in the Koran. There he is shown up as he really was—a poor, fickle, erring creature, who claimed no superhuman title or power. There he himself states that intercession would not avail for anyone, but tradition has so exalted the Prophet that no one can now recognise him as being the same person with his many miracles and mediating powers.

The thing about the traditional Mohammed, which, perhaps, impresses the average Moslem most, is the account of his supposed pre-existence, and they are never tired of talking of *Nur-i-Muhammadi*, in other words, " The Light of Muhammad." This light is said to have pre-existed almost in the same sense that the Logos pre-existed. It was light from the Eternal Light. It was created thousands of years before God created the heavens and the earth and all that is therein. God is supposed to have trained this light in holiness. Then from the breath (some say perspiration) of this light, which took on the nature of love, God created the spirits of the prophets and saints and martyrs, angels and believers. From portions of the light he also created the Tablet, on which the decrees of destiny are written, and the Pen which wrote them, and also the heavens and the earth. Last of all, from

another portion carefully preserved for the purpose, came the Prophet himself. The traditions put in the mouth of Allah the words, "Had it not been for thee (Mohammed) I had not created the worlds." Therefore, it is the firm belief of the Mohammedans that the councils of eternity in the Divine Mind were on Mohammed. The Prophet, himself, according to Tradition, is supposed to have said, "I was a Prophet when Adam was still between clay and water," that is, when Adam was not yet formed. Thus his Prophet-ship moved back before creation.

In one of the native biographies we find the story of the *Nur* of Mohammed given as follows :—

"The light of Mohammed is the origin of all existing things, and the essence of everything that hath a being ; because that when it pleased the great Creator to manifest His glory, He first of all created the light of Mohammed from the light of His own Unity ; and from the light of Mohammed produced every existent being. Now this glorious personage was made the last of the prophets, solely on this account that, as the rising sun chaseth away the splendours of the moon and stars, so doth the glory of the religion of Mohammed supersede all other religions ; so that if that pre-existed light had displayed its brilliancy from the first, then would all other prophets have shrunk into obscurity, and been shorn of their apostolic dignity."*

This light is said to have beamed from the forehead of Adam and descended from generation to generation, through a favoured chain, until it shone at last in the parents of the Prophet. But higher criticism will ask how such an apostolic succession was possible in the Prophet's ancestors when he himself regarded them as pagans who had gone to hell. It might also be asked : If Mohammed was light of light, what of his moral character ?

Where did the Mohammedans get this doctrine which is so much akin to the teaching of St. John's Prologue concerning "the light which lighteth every man coming into the world ?" Professor Macdonald says, "One of the striking characteristics of Islam is its readiness to pick up odds and ends of doctrine from the outside, non-Moslem world. These are then adapted, made over more or less into Moslem form, yet still leaving it perfectly plain that they have been thus promiscuously gathered up."

Now in regard to this light of Mohammed, scholars trace its origin to Zoroastrian and other sources, but it seems to me that St. John's Prologue played no small part in its being foisted upon the Moslem world, which was feeling the totally inadequate conception of Mohammed when compared with the New Testament facts concerning Christ. For centuries, traditions, real and spurious, were used in building up a superhuman conception of Mohammed, and nothing is more likely than this that such echoes of the Arian controversy as "Light of Light," and "Without Him was not anything made that was made," were still reverberating through the eastern churches and passed on to the outside world. With the Moslem it was but a step from the light of the Logos to the light of the Divine Unity.

But here notice, the Moslem conception is entirely Arian. The Moslems could never go so far as we do, and say that the light was the eternal, uncreated Word of God, who was "with God and was God." It would appear that they took refuge in the explanations of Arianism, which were well-known in South Europe and adjacent countries for

* *Maulûd Sharîf* (The ennobled Nativity) quoted by Sir W. Muir, in "Mohammedan Controversy," p. 77.

centuries after the Council of Nicea. "Arius propounded the bald doctrine that Christ is a created being—the first of creatures, to be sure, and the being by whom all other creaturely beings are made. He was not created in time since time began with creation; yet "once he was not.'" Now that is exactly the position of the Mohammedans concerning the light of Mohammed.

In meeting this teaching we must remember that Christ, the Word of God, was "the first-born of every creature." This is Scriptural, but not in the Arian sense, and so the light of Mohammed and the light of the Logos are as far divided as are the finite from the infinite, for the one was created, while the other was the eternal, uncreated Son of God.

I have dealt rather fully with this popular conception of the Prophet, for I believe with Koelle when he says, "It is this unhistorical and mythical Mohammed who stays the hearts of the people and keeps them from recognizing in Christ, the true Saviour of men"; and I feel that we all should welcome and even encourage any movement in Islam which preaches "away with traditionalism and back to the Koran," for it is the Koran that must eventually reveal the real Mohammed and expose the false.

But although Mohammed is supposed to have had such a glorious past and will take a pre-eminent place in the future, we find that most Mohammedans are silently hopeless and helpless concerning his present. It is a part of their creed that the Prophet is lying buried in a corner of the mosque of Medina, and will be the first to rise from the tomb when the trumpet is sounded, against which belief we can ever tell of a living, ascended and glorified Christ, who is interceding for, and thus helping us *now* when we so much need help and strength.

Not long ago some followers of the late Qadiana Madhi *cum* Messiah came to my station to preach the tenets of their new sect, and they maintained that the orthodox Moslems were fools in saying that Christ was alive and would come again. "Carry that idea out to its logical conclusion," said they, "then where is the need for Mohammed and Islam? The prophet has to take a subordinate place, but prove that Christ is dead and buried and you can show his grave, and the Christian faith is doomed." But it is too late in the day to attempt such proof. Historical criticism has been satisfied on this score, and controversy has been silenced long ago, and, thank God, missionary testimony rings true to-day concerning the risen, ascended and glorified Intercessor, who is the Head and Life of the missionary crusade of the Church, which is His Body.

If we look into the popular Mohammedan views of future events, our Lord Jesus Christ stands out as one of exceptional power. It is not Mohammed who is to come and kill Dajjal (the Anti-Christ) who is going to do such damage in the world, but Christ, and to-day there is an intense spirit of expectancy abroad amongst the Moslems of Bengal, probably increased by the recent embroilment of Turkey, for they, too, have the belief that "wars and rumours of wars" will be the sign of the Saviour's advent. For a very long time now we have been hearing of the coming of the Imam Madhi, but many Moslems now think that Christ will be the embodiment of both the promised redeemers of Islam.

It seems to me that the missionary approach to Moslems in the future will take more into consideration the fact that men are not satisfied, and so are trying to find satisfaction in different heresies, which heresies come nearer to Christian truth than Islam itself. Let

me illustrate : In regard to Faith, which means more than mere assent, we have in Eastern Bengal a form of belief which involves the action of mind, heart and will in a crude form of Sufiism, or more correctly Faqirism, which system of belief is becoming more and more common amongst even the ordinary householders.

A Moslem student of the Azhar University, Cairo, trained in Moslem jurisprudence, was asked why he had joined a Darwesh sect. He replied, " Because the Shari'ah is only a matter of formal duties and head knowledge, whereas in the teaching of the Sufis there is something to satisfy the heart." Ask the Roman Catholic mystics what turned their minds to mysticism, and they will reply that the heart cannot be satisfied with traditions and external ceremonies. To use the Sufi figure : it is a yearning for the soul's beloved ; it is a longing for heart to heart intercourse that we want. It is a loving relationship, an intimacy, an experience that we understand to be necessary for the soul's growth. And the bent of many a Moslem's mind to-day is in that direction, and for this reason thousands are now professing to follow the *Pirs* and *Faqirs*, who know something of this teaching.

One of the most popular of the Musalmani-Bengali *puthis* is *Del Daoana*, which deals with the union of the soul with God. It has many ideas drawn from the Hindu Yoga philosophy, and advocates certain Yoga practices. Here is a quotation, " Keeping the eyes with an intent upward gaze, and the whole soul concentrated upon the name of Allah, the mind gradually becomes insensible to things around, and all sense of the presence of the body is lost. Then the Spirit will come and meet with man because he now knows his soul and forgets himself. Even his hands, feet, mouth, and eyes will be as if they were not, for he will be so completely absorbed in the Spirit, and there will be no essential difference between his spirit and the Divine Spirit." It is this sense of union with God and experience of the Divine Love which send these people into ecstacies and the emotions out of bounds. Unfortunately, their illustrations of love and union are as improper as are the Hindu illustrations of *Bhakti* drawn from the story of Radha-Krishna, and their ecstacies are often brought on by the use of narcotics ; but this apart, there is no doubt that many are now influenced by this teaching because they feel that there is need for communion, fellowship and heart-faith.

Some of the sentiments in their songs are well-worth repeating. Often they sing these words with tears streaming down their faces :

> " He who does not possess the Love of God
> May be virtuous, but he has not firm faith."

And again :

> " Bring a knife and rend my heart
> That you may see, O God, the depth of love
> I have for Thee."

Surely this mystical conception, which is growing apace, should give us a point of contact with those who would get at the heart of things. The missionary, above all people, should have entered into such a deep spiritual experience himself that he can speak definitely of a very real knowledge of union with Christ and His Father. With us all the likeness should be going on to that perfection which will enable us to say that the lover and the Beloved are one. It is sin that separates the lover from the Beloved, and thus prevents perfect union.

I repeat, this mystical teaching means much to the lower class Moslems in Bengal to-day. As the Namasudras are fervently inclined to *Bhakti*, so the average low-class Moslem will turn to a mystical conception of intercourse with God.

Summary : We have considered the Moslem's popular idea of sin, and conclude that it is altogether unreasonable, since it practically throws back all the blame on the Creator. But the human heart will at times come to itself in spite of wrong ideas, and admit that " it is deceitful above all things, and desperately sick " (Jer. xvii. 9) ; therefore, the difficulty of finding an adequate remedy is felt. The law of commands and prohibitions does not bring satisfaction, and the transgressions of the law involve such terrible punishment that men are obliged to cast themselves upon either the hopeless doctrine of fate or the hopeful favour of a merciful God. The popular idea is, that Allah has shown such favour by allowing Mohammed to intercede for the Faithful on the Day of Doom. But this remedy will appear most unlikely to any thoughtful person since the idea of intercession is that of an earthly, judicial-like proceeding, where the pleader buys off his client with legal words and phrases, or like a favourite of the Sultan's court who can talk over his master on behalf of his friends. There is nothing of Divine Holiness or Justice in the idea. Further, the Moslem idea of intercession must appear impossible, since the most accurate record of Islam, the Koran, proves from Mohammed's own lips, that he was a mere warner, a sinner, and that no soul could become surety for another soul.

It is for us to show, then, that the unmerited favour of God was revealed in the person of the sinless, wonder-working Intercessor, Christ, Who claimed to be the Eternal Son of God and Saviour of the world, and Who, to meet the demands of Divine Justice, died in our stead. To show that the idea of substitution is not altogether foreign to Islam, we can relate the well-known stories of Abraham offering up his son ; the death of Hossein at Karbala, which is to-day looked upon by millions of Moslems as having been an atonement for the sins of the Moslem world ; and of the domestic rite of *Aqiqah*, by which the life of an animal is offered in sacrifice for the life of a young child, " bone for bone, skin for skin, life for life, blood for blood."

DESERT ROSES

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HAVE you ever seen them ? They are a particularly lovely stalagmite, found in quantities in the desert sand. Very fascinating they are sometimes, especially the tiny ones of a pinkish fawn. But, beautiful as they are in form and colouring, it is needless to say they only give a blurred suggestion of a flower, and a world of difference lies between them and the dewy fragrance of a real rose.

This morning we sat in the skiffa (vestibule) opposite two or three desert roses, but human ones this time.

Such a blaze of colour they made against the white walls. It suggested a gorgeous flower-bed.

One of them was a wee spoilt lady of four, wrapped in a length of dainty white stuff that was fastened on her shoulders by big silver ornaments. A handkerchief of cloth of gold with brilliant stripes covered the small shaved head and framed the rosy face. Heavy bracelets decorated the bare brown arms, and her huge ear-rings had to be supported by a scarlet cord passed over her head lest they should tear the tiny ears. Her brilliant red leather heelless slippers were edged with brightest green that matched her girdle and the veil her negro attendant held for her. And the little creature gleamed and sparkled more than ever a northern baby could. Beside her, a sharp contrast, sat a little negress, a relation of her black nurse, and very poor. But she made even a bigger splash of colour with her veil of crudest orange over indigo blue draperies.

The gaunt old negress herself was a picture in the same dull blue with a touch of rich cloudy crimson on her head.

Flowers of the desert clad in richest hues, bewitching to watch, but, alas ! very few minutes sufficed to reveal

the emptiness of heart, the ugly glaring faults. No dewy freshness here of baby souls fresh from God, no "trailing clouds of glory." One's heart ached to think of the upbringing these daughters of Islam get in their Christless homes. No strong yet loving Saviour for them, no prayer for pardon and cleansing after childish naughtiness. Just day after day in an atmosphere that, at its best, is empty of all that makes life most worth living, and, at its worst, may not be described to European ears!

"And the desert shall blossom as the rose" is the promise, but roses need cultivating. May the Great Master Gardener reveal to each one of us what share He would have us take in this.

THE DANCE FOR THE DEAD

The simoon was blowing hotly off the desert, bringing sand and grit everywhere, till mouth and eyes seemed full of it. Burning airlessness filled the court below. From the roof one saw sand-coloured houses silhouetted against a sky of lead.

Suddenly a weird chant was heard, its beat marked by heavy thuds. Walking over whitewashed roofs I peered down into the neighbour's court from which the sounds came, for curiosity overbore my good manners, and I thought to see a new game.

But below me, framed in the fawn-coloured walls, was a dull blue group of some twenty women and girls. Up and down the wild things jerked uncouthly in time to their song, beating and tearing, or pretending to, with their nails, their faces and bared breasts.

The outermost circle was fairly calm, almost smiling, and the tearing merely a pretence, a compliment, a marking time. But, in the centre was a thing more beast than human. It called itself woman, but the wild eyes and mad smile above the half-naked body belied the name. On, on she jumped and higher and higher as she led the chant, turning meanwhile to every point of the compass.

And ever as she turned and her eye fell on some woman or girl in the outer circle they too re-commenced

the beast-like drill. Close to her were evidently the two chief mourners, for I knew now I was watching the wailing for the dead.

It was horrible to see them ; they were really tearing their flesh. At first it seemed that cheeks and breasts were painted, they were so red, till one realised that streams of blood were trickling down steadily.

For hours and hours the mourners continued, dropping down exhausted for a few seconds only to leap up more frenzied than ever. The dark blue garments waved in the hot wind, bare limbs tossed, long plaits of coarse, ill-kempt hair flew up and down at each bound.

First one relation and then another took up the cry of loving diminutives :—

" Oh my little brother,
Oh my little son,
Oh my little uncle,
Come all of you ;
Oh my little heart," etc.

till sick and sad we turned away, sorer than ever over these Christless deaths, and over the barren consolation Islam offers to stricken hearts.

Two days later the same group assembled in the dusk, worn out, for the last of the three days' mourning at the house.

Sky, walls, bent heads of veiled figures, tired wailing, all formed a picture of desolate hopelessness that wrung one's heart.

That night we prayed : " Oh God, who seeth all that is hidden between the high walls behind which live our Moslem sisters of the desert towns, how Thy heart must ache and yearn over them all. Let Thy Kingdom come. Thy will be done here." Miss WATLING.

Algiers.

A GLANCE AT "AL-MANAR"

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As this is, perhaps, the leading Moslem magazine for all the world, a review of a recent number will interest the reader. The copy before us is the second number of the seventeenth volume, Safar 1332, but according to usual custom it was delayed a month or two in issue!

About three-eighths of the magazine consists of Tafsir (commentary) of the Koran; one-fourth of a lengthy notice upon "At-Tasawwuf al-Islami as-Sahih" (Moslem Mysticism); and the other twenty odd pages are, more or less, taken up with discussion of the work of missionaries and Christian doctrine.

The Koran Commentary is stated to be given according to the method used by the late Professor Sheikh Mohammed Abdu, the former Grand Mufti, and the portion chosen for this number is that which gives the account of the offering by the two sons of Adam. There is not much to remark upon the Tafsir, which follows the usual lines, until we come to such expressions as that on page 89, where it says: "In this story (namely, the usual remarks of the other commentators) there are useless additions." It is interesting to find one bold enough to throw off the yoke of such useless additions to the Koranic stories and to the accepted canons of interpretations. My late acquaintance was one of the bravest along these lines, and the method could only be called *his* method by following him, as they certainly have done in this particular instance.

On page 98 we have another Koranic extract, namely, verses 36 and 37 from the same chapter. In giving the explanation of these verses the commentator evidently follows a line of his own. This cannot be the method of Mohammed Abdu, for two-thirds of page 98 is devoted to a bitter attack upon the English Government in con-

nection with the trial a few years since of the miserable villagers of Denshawai for attacking the Army of Occupation! The connection does not seem to the casual reader to be very clear, but anyhow it affords an opportunity of hitting hard at the English, and this the editor of *Al-Manar* is not slow to do. There is a very useful phrase used by oriental writers, Moslem and non-Moslem, describing this method of exposition. They say the book they are writing deals with so-and-so as a subject and then goes on to "*funoon shatta*," namely, "sundry arts" or sciences!

Then follow some pages of what corresponds to the Question and Answer column in our home journals. One of the questions sent shows a wide range of circulation, for it purports to come from Sumatra. The question is, simply, "Are Maulids *Sunna* or *Bid'a?*" The editor's reply is a clear one. "Without doubt, these Maulids are Bid'a (namely, innovation), come to be followed by the faithful."

The next article deals with "At-Tasawwuf al-Islami as-Sahih." In a previous issue the editor had given extracts from a book entitled *Madarij as-Salikin*, which purports to be a commentary upon Manazil as-Sa'irin. As the book is published by the directors of *Al-Manar*, it is good for them to advertise it, and to the small space in the Muharram number no objection can be made, but in our present number no less than twenty-four pages royal 8vo, rather small type, are taken up with further extracts from this particular book.

He is dealing here with the interesting subject of Ma'siya, namely, Man's Rebellion, or, as theologians would say, the Fall, and he proceeds to give fifteen *mashhads* or aspects. Aspect 1 is sensuality or lust; Aspect 2 is the necessities of nature; Aspect 3, the view held by fatalists; Aspect 4, that of the free-willers; Aspect 5, the view of God's uprightness or His wisdom; Aspect 6, the view of God's Unity; Aspect 7, the view of success and failure; Aspect 8, that of God's Names and Attributes; Aspect 9, the view of increase of faith; Aspect 10, that of mercy; Aspect 11, which is stated to be conditioned by the 10th, that of man's weakness and

inability; Aspect 12—when he gets thus far, he says that the study "will be continued in our next."

Now the author makes a preliminary remark to the effect that the first four views are unorthodox ones, and of the remaining ones eight are sound, held by the people of uprightness, or the orthodox party, while the 10th is the most exalted of all, namely, that of the Mercy of God.

Another leading article is called "Ar-Radd al-Matin," or "Solid Reply" (*sic*), to the publications of the missionaries. This article is one written by a certain Mohammed Tannir, well-known to the readers of THE MOSLEM WORLD. It purports to be a reply to "Orient and Occident" (C.M.S., Cairo) of the 1st and 15th January. The writer divides his remarks under five headings, which in themselves are hardly worth noticing, but our attention is drawn to the editor's note at the foot. He says, "We have published this tractate and begin with chapter one from the book which the author refers to, but we have made certain changes in expression, having found the original to be too hard. Then we shall add to the next chapter remarks as to our reason for publishing such articles as this." Good; our only comment is, Why apologise? You do, or you do not, personally believe the blasphemy which follows? Why publish it from Morocco to Sumatra, and then apologise for it?

In the very title of the next section (reprinted from Tannir's book), there is a slur on Christianity, for it is not called Masihiya (the religion of the Messiah), but Nasraniya, namely, the religion of the Nazarenes. The author commences glibly enough by deprecating force in propagating religion and stating that his only motive is to reply to fabrications of the missionaries (*sic*) by a method which is sure to please even the most violent hater of Islam! Let us see what is his method.

The first and morally un-translatable section is entitled "The first of the adulterous ancestors" (of Christ), and deals in disgusting detail with the adultery of one nicknamed by the writer "Saint Judah" (Genesis xxxviii.). His remarks thereon cannot be reproduced here for obvious reasons.

The second part deals with Rahab and discusses

which of the two spies was the father of her son Boaz, who is alleged to be the child of adultery. Then, to suit the writer's purpose, in mentioning David's sin, he omits all mention of God's terrible punishments upon the sinner and his house and his bitter repentance. But enough! "*Honi soit qui mal y pense.*" In the next article the question is raised as to how Christ could become a curse, and, in that case, seeing Christians hold "Three Persons in One God," which of the Three was the curser and which the accursed. The editor adds, "To be continued."

A final brief article is entitled, "Covetous Intentions of the Powers concerning us." It consists of remarks by a former French Secretary, translated by Al-Ahram Journal, Cairo, and somewhat relieves the religious tension.

Under the heading of "News and Views," "No payment for Intercession in Islam" is a protest against the practice which we are told is commencing to be current at Medina for the Ottoman Government to impose a tax of a Turkish pound, which the common people regard as the price paid for the intercession of the prophet. The editor rightly protests against this.

The last article is upon certain "Vices of the Europeanisd," and throws an interesting sidelight upon the situation in Moslem lands, for the editor says that Islam and the Muslimin are attacked by two forces—an external host is composed of the Christian missionaries, but there is the internal one which is propagating European customs, and, "*of the two, the second is the more vexatious and the more injurious.*" Surely the writer never uttered a truer word. As a traveller in Arabia, not a missionary, said the other day in our hearing, "Islam is falling to pieces, and it is bound to be so, for no hand can stay the disintegration *from within!*

We close this issue of *Al-Manar* feeling the worse for having soiled our minds with some of its blasphemies, but we are glad to know that the editor has been severely censured for his attacks upon our Lord Jesus, and has promised in print not to repeat the offence.

Cairo. ARTHUR T. UPSON.

ISLAM AND MAGIC IN EGYPT

——:o:——

"Say I fly for refuge . . . from the mischief of women blowing on knots" . . . "The devils did teach sorcery to men."
—KORAN.

WHEN Mohammed established his system of religion, the paganism with which he came into conflict was largely concerned with magic, which the "prophet" feared and regarded as a force to be reckoned with. Hence the "revelations" against witchcraft and sorcery. The Koran recognises the baleful influences of magic—*Sihr*—and attributes its origin to devils; but strangely enough, and with the usual inconsistency of Islam, we find traditions which lead us to believe that in practice Mohammed sanctioned the use of spells. Such traditions are undoubtedly responsible for the prevalence of magic in Moslem lands. Thoughtful and sceptical Moslems would contend that a charge based upon the traditions is not justifiable, for they maintain that tradition as an article of faith is not permissible in Islam. Some years ago, Dr. Mohammed Tewfik Sidky, a vigorous but unwise critic of Christianity, in an article in one of the Cairo dailies, lamented the influence of the traditions over the people. He said, "The traditions of some nations have been often the cause of their departing from the truth, and the Egyptian nation is no exception, she is suffering badly from the evil of traditions, which have led to false interpretation of the 'Holy Book.'"

The inconsistencies that are apparent between the accepted and authoritative traditions and the Koran, are clear to even the ordinary student; and it is certain that the traditionary life of the "Prophet" influences the whole life and conduct of the masses. It can be

understood, therefore, why magic, which the "prophet" is declared to have sanctioned in spirit, in spite of what the Koran says, has such a hold upon the people. It is hardly an exaggeration to say that magic has a greater hold than the faith of Islam itself. Whether this is due to the fact that there is no priesthood, is a problem worthy of reflection. A recent French writer says, "If you dismiss the priest, you may expect to find his place supplied by the sorcerer and the bone-setter with their charms and their incantations." Millions of Moslems throughout the world are the slaves of ignorance and superstition, which make them slaves of magical practice in its varied forms.

Western nations look back with horror to those dark mediæval days, when the Church in her zeal put to death hundreds of innocent souls who were suspected of sorcery and witchcraft. But the liberty we enjoy to-day is due to her uncompromising attitude, which is based upon the Divine injunction given to Moses.

Had Mohammed been able to study the Mosaic code (Exodus xxii. 18, Deut. xviii. 9-12), and the prophetic denunciations against every form of witchcraft, his views against it would certainly have been stronger. The curious Koranic ideas regarding the origin of magic (Sura ii. 90) were no doubt passed on to him by partly educated Jews, who had heard something of Persian mythology and the system of Zoroaster. Persia and Greece have influenced the literature and life of the Moslem people to a large degree, and, in addition, to their mystical philosophies, have passed on much of their magic and folklore.*

The Christian Church based her determined opposition to magic upon the Old Testament teaching regarding the evil. Paul, who from his philosophical studies must have known a good deal about magic, was keen in denouncing it, or the skilled magicians of Ephesus would never have burned their books after his preaching (Acts xix. 19). The Theodosian code recommends the severe punishment of magicians. Several church councils have

* Sheikh Dawood Ed-Darir, the Antiochian, has translated and interpreted an ancient Greek book of magic. See Bibliography.

denounced as heretics all who are associated with it, and, under Christian influence, the criminal codes of Britain, France and Germany have branded many of its practices.

A religious system that sanctions magic cannot elaborate a moral code of any ethical value; for magic, as some Moslem writer points out, is invariably associated with gross immorality. Mohammed Ishak El-Nadim speaks of two classes of magicians: those who perform in accordance with the law of God, and those who are subject to the devil; of the latter he says, "They obtain the services of devils by offerings—by sinful acts . . . transgressions . . . abandonment (to evil) . . . by incestuous marriages and similar wicked acts." (See article on Magic in *Journal of Royal Asiatic Society*, 1879).

In Egypt, the religious sanctions of magic have resulted in the growth of a large class of men and women who live by preying upon the superstition and ignorance of the masses. Instead of going to qualified medical men, thousands from all classes will go out of their way to consult sorcerers as to the treatment of ailments caused by a magical spell. I was once chaffing an intelligent, well-educated law student in Cairo, because of his credulity regarding magic (*sihr*). In defending his belief, he said, that he for years had been sceptical, but had at last been convinced by study and experience that magic was partly of God and chiefly from Satan. The following experience was instrumental in his "conversion." A wealthy and influential friend of his in Cairo became unfaithful to his wife, who in her sorrow and perplexity consulted a sorceress. Acting upon her advice, at night she disrobed, left her sleeping husband, and went up on the roof of the house. After bathing herself with salt water—(it is curious to notice that the practice of magic involves many ceremonies of purification)—she lighted a fire and burned some magical gums in the smoke of which she cut off the head of a harmless serpent provided by the sorceress, at the same time uttering the incantation that was to avenge her against her husband. Next day the husband's love for her returned, and when she scorned it he became insane, as the sorceress had said, and the wife was able to claim divorce on the ground of

his insanity. I was assured that the story was true. This ceremony is a common one, and is known as "*yeshabshib*." On another occasion the same effendi, when lending me two books on magic, begged me to take a bath before reading, to read only in the day time, and always in the presence of someone else in order that no spell might fall upon me.

A flourishing trade is carried on in amulets and charms, which consist of verses of the Koran, names and attributes of God sewn up in leather bags, engraved upon metal discs or crucifix.* Stones, shells, pieces of rag from a "Holy" man's garment, etc., are also used, according to the thought of the sorcerer. Patients sometimes come to dispensaries with cornelian or other stones suspended over diseased eyes; and I have been often told that such stones have been hired at so much per day.

Pieces of rag, teeth, small shoes, pieces of tin, etc., are tied to "Sacred" trees, or tombs, and jammed into the crevices of certain gates where the spirits of saints are thought sometimes to dwell; and are sometimes hung from the necks of domestic animals to avert the evil eye or to bring good luck. The Jews in Jerusalem drive nails, teeth, etc., into the crevices of the wailing walls probably for the same reason.

The "evil eye" is terribly feared, as may be understood from what Hamza says: "A person possessing the power of the evil eye . . . exudes venom as deadly as the viper's bread."† It is thought that children are always in danger from the "evil eye," and many curious customs are practised to preserve them. The forelock of a baby is twisted up with grease, and a coin or blue bead suspended from it. Children who have been looked at by a blue-eyed person will be taken to the sorcerer, because blue eyes are a sign of the evil eye. Before a child is seven days old, when it is laid down the midwife will place near its head a loaf of

* That anything connected with Christianity which is evil (*sic*) has power to counteract evil, is probably the idea underlying this charm, just as anything written by a Christian is cherished for magical purposes.

† Quoted in *Journal of Royal Asiatic Society*, 1879.

bread, a lump of salt and a sharp knife. The explanation is, that the devils will fear the knife, and recognising the salt and bread as blessings of God, will conclude that the child is also a blessing, and, therefore, beyond their power. When the child is to be named, three candles are taken and called by the chosen names. They are then lighted simultaneously, and the one burning longest is the name given to the child. On the seventh day, if the child is a boy—girls are not worth the trouble—he will be placed in a sieve with several grains of wheat, barley, etc. The mixture is then shaken while the midwife says: "Everything is shaken that it may benefit, and I am shaking you that you may learn to be good when you are chastised." The jealousy of one woman for another's baby is thought to cast a spell which necessitates the following ceremony. A fire is lighted upon the ordinary household pedestal, salt sprinkled upon the flames, and the infant swung round seven times in the fumes to the accompaniment of appropriate incantations. The ceremony is varied in the case of adults, the pedestal being wrung round the individual. When a baby boy is strong enough to sit up, he will be placed upon a donkey facing the animal's tail; his head will be decorated with feathers, and a party of children will lead the ass with the befeathered babe through the streets singing:—

"O who has feathers: O who has feathers:
You may live long: O who has feathers."

In the weekly markets men and women will be always found earning money by the practice of magic. Such practices are quite unlike the harmless frivolity indulged in Western fairs. They are regarded seriously, and those who practice are looked upon as being in league with evil spirits—*genii* and *afarit*—Mohammed's fear of evil spells is found to-day in the hearts of his followers. The darkness of ignorance and superstition foster it. The geomancer is, perhaps, the most common. Fortune telling sounds pretty harmless, but when one thinks of Mohammed's statement that the geomancers' signs were the language of Satan and the evil spirits, and sees a poor ignorant peasant women drinking in eagerly the

geomancers' interpretation of the signs, it gives one an uncanny feeling that suggests there is truth in what the "prophet" said. In answer to a woman's request, Mohammed said that it was good to write in dust if one could write like the ancient prophet; but the signs of the geomancers were the language of Satan and the evil spirits. Next in popular favour are the herbalists, who invariably include in their stock-in-trade charms, amulets, magical drugs, and other worse abominations. I have had seeds and gums given to me by these men which were guaranteed to cast out devils, or restore the waning love of a husband. Conjurers perform weird tricks that savour of sorcery, and charms may be purchased from the women bead sellers, or the Syrian gold and silversmiths.

Devil or demon possession has given rise to a large branch of magical art, and women exorcists are to be found in almost every village. The spell and incantations used are practised rather for pacifying the spirits than casting them out altogether. Nearly every village boasts of men and women who practice magical arts by means of the spirit of a "holy" or wizard ancestor, which possesses them. Sometimes such a woman will be known as a man, or *vice versa*.

Books of magic may be purchased in Cairo for a few piastres, and there are exhaustive volumes on the subject for the benefit (*sic*) of the wealthy.

The native journals recorded an experience Lord Kitchener had with a well-known Bey, who studied and practiced the black art. He brought a boy into his lordship's presence and anointed his legs with magical water which he had prepared. Violent blows were made upon the boys' legs with a sabre, and it appeared as if the weapon passed through air, while the boy was unhurt. Lord Kitchener was gravely informed that he would be safe from the danger of bullets or sabre cuts if he would anoint himself with the water!

The dervishes believe that they will be immune from danger in battle if they insert a specially prepared parchment bearing Koranic texts in an incision made in their arms. Blood is thought to possess mystical

properties. Women not able to supply enough milk for their infants are advised to cross over the Nile, the source of Egypt's fertility; to walk through a field of growing crops, or to step over newly shed blood.

Childless women wishing to bear children are advised to step over blood. When a bride enters her husband's house for the first time, an animal is killed so that the blood runs beneath her feet. At the time of the great Feast some families, in order to avoid bad luck and to bring good fortune, slay an animal in their house and sprinkle the blood upon the door posts and lintels.

A large family in the provinces have a certain day every year in which no one will step over the threshold of their house until afternoon, and an animal has been slain in the house. I was told that this is a very ancient custom, and that the whole family believes that some calamity would come upon them if they did not observe the custom. This family, although now Moslem, was originally Christian, as may be seen in the name Elbatrik, which is still retained.

A Coptic Omdeh had a new engine broken by a foolish mechanic. After it was repaired he would allow no work to be done until it had been sprinkled with blood from a sheep killed for the purpose.

Often when the corpse of an old man is carried from a house, a sheep will be killed so that the blood may run underneath the bier as it is carried over the threshold.*

Amongst the many who derive pecuniary advantages from the prevalence of magic may be classed the "Holy" men, which includes Walis (Dervish leaders) and imbeciles. The Walis are generally cunning, ignorant rascals, who have discovered that the credulity of the people may be religiously exploited. They usually carry a pole about four feet long wrapped in a coloured fabric, the top being adorned with charms and amulets of all descriptions, hung there by poor souls who wish to obtain magical blessing. I have seen respectable looking women kneeling in the streets and markets before such a man, who imparts his "blessing" by sundry caresses,

* All these customs are points of contact in preaching on Christ's Atonement.

and the husband of the woman dare not object because he is a " Holy " man, forsooth !

Sometimes we see Walis, almost naked, wearing iron rings jammed over their heads and across their shoulders cutting into their flesh, preaching in the markets and calling upon the people to come for " blessing." Women bring their babies to them to receive the magical touch, for which they may give a small coin. The " saint " who founded the order was probably merely a sorcerer. One of his most popular miracles was purely magical. A party of fellaheens came to Matbuli (the saint) complaining of their Omdeh's injustice. Matbuli plucked three thorns from a small palm tree and threw them into the air, declaring that their wrongs were avenged. Upon their return they found that the Omdeh had just died from what appeared to be wounds caused by thorns such as Matbuli had thrown. They returned to their benefactor with joy and many gifts, which he ordered to be distributed amongst the poor.

It is a happy arrangement, that in a country where no adequate protection is provided for imbeciles, they should be popularly regarded as under the especial care of God. The superstitious idea that such care makes them imparters of blessing is sad ; for it has so developed the innate cunning which marks individuals so afflicted, that they have become a menace to the public welfare. They are used, often innocently, in magical practices, and are generally regarded with superstitious awe. The garments of such men, often very filthy, are eagerly sought after for use as charms and amulets, and by many are thought to impart holiness to those who wear them. It is believed that these " Holy " men can converse with the unseen spirits, birds, beasts, fishes and trees, although often the poor souls have not the gift of human speech.

That popular form of worship, known as " Zikr," is largely a form of magic, being related to the science of Da'wah, which means to invoke the name, or help, of God. The continuous repetition of some of these names produces conditions of ecstacy and frenzy which sometimes convey to the onlooker the idea of demoniacal

possession, although these conditions may be merely auto-hypnotic. Magicians declare that there are servants to the Divine names, who are at the bidding of those who invoke them, and the term "Da'wah" describes such practices which are fully sanctioned by Islam. I suppose in our western study of Magic, we should class Da'wah, or, as the peasants say, "Talab min Allah" (asking of God), as "White Magic." It has been highly systematised and is defended by Azhari sheikhs, who declare it to be quite unlike *Sihr* (Black Magic).

Some religious authorities defend the use of *Sihr*, just as the Roman Catholics defend certain views, by the doctrine of "intention." They say that the actual practice is justified if the motive is good. Thus, the tossing of a coin is good, if it is realised that the result is according to the will of God.

I was once gravely rebuked by a learned El-Azhar sheikh for suggesting that Da'wah and Sihr were both bad. He declared that the magical use of the Divine name, or the Koran, could never be bad; and he stated that Solomon's wisdom was due to his possession of a magical ring sent from heaven engraved with the hidden name of God, which gave him power over all spirits, good and bad.

Mohammed's ideas on magic may be summed up by considering what the Koran says, "The devils did teach sorcery to men and what had been revealed to the two angels, Harut and Marut at Babel." This is found in paragraph X. (Sura of The Cow., 90) referring to books of magic supposed to have been placed beneath Solomon's throne, by devils who wished to ruin his reputation, and is attributed by commentators to the Jewish version of an ancient Persian myth referring to the punishment of Harut and Marut for falling into sin. It is said that they were suspended from heaven by their feet, and that while conversing of magical things were overheard by a man who wrote down their utterances and then produced the first book of magic.

Sura, "The Daybreak," beginning, "Say I fly for refuge . . . from the mischief of women blowing on knots," was revealed after the Prophet had suffered

illness as the result of a spell cast by a Jewess. This spell is said to have been caused by piercing a waxen effigy of Mohammed with a needle and breathing upon knots made in a cord of twisted hair plucked from the head of an irascible woman. This ceremony was practised amongst the ancient Greeks, and is common to-day amongst European people.

The traditions declare that the prophet replied in answer to a woman's request as to whether it was good to use spells against the evil eye, "Yes, for if there is anything in the world that would overcome fate, it is an evil eye." He also consented to their use to counteract the danger of snake bites and the sting of scorpions.

A leading professor of El-Azhar University, Cairo, has made a lifelong study of magic. He often practised his magical skill for the benefit of the Khedive, but some years ago, when calling upon a "very holy Wali" in Mecca, was rebuked by the "Holy" one, who declared he had discovered by revelation the Sheikh's connection with magic. He was able to convince the learned one that magic was not in accordance with the Will of God, and he promised to give it up. In spite of further requests for magical guidance, he faced his Royal Master's displeasure rather than break his vow to the Wali. This was told me by a personal friend of the Professor, who is willing that it should be published.

The high and learned should follow this man's example, and try to overthrow the evil wherever it exists. The whole fabric of Islam throughout the world is interwoven with magic. The system was not pure enough to sweep the evil away. Its falsehood and error lend themselves to the evil, and are indeed responsible for its wide prevalence. Magic belongs to the principalities and powers of darkness, which only the faith of Christ can sweep away. The millions who try vainly to check their fears of these invisible forces have yet to learn that the way of success is only through the Redeeming Blood and the Spirit and Power of God.

We, as missionaries, need to oppose magic wherever we find it. Let us exhibit it as a force of Satan devised to keep men away from the true light, and, like the Holy

Prophets of old, denounce it as being contrary to the Will of God. So shall we hasten the time spoken of :— "The people that walked in darkness have seen the light : upon those who sat in the shadow of death the Light of Life hath shined."

Belbeis, Egypt. HERBERT E. E. HAYES.

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RESULTS OF THE WAR IN BULGARIA*

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I HAVE spent ten years in Bulgaria, one year in Varna, six in Schumla, and now three in Philippopolis. My work has been mainly literary, not only for the Bulgarian Moslems, but for all their co-religionists in Turkey. Under the stringent prohibition of Sultan Abdul Hamid, we were barred from sending literature into his dominions and restricted in circulation to Bulgaria and other countries with Moslem subjects under Christian rulers.

After the Constitutional party of Turkey proclaimed liberty, we joyfully began sending literature to that country, till a decree of the Sheikh-ul-Islam, the highest religious authority, directed against my paper, *Gunesch*, put a stop to this activity. Then came the first Balkan War; more than a hundred thousand Turkish prisoners of war were brought to Bulgaria, being, of course, gathered from all parts of the land.

All through the events of this remarkable year, the voice of the Lord was speaking to me, saying, "You have laboured so many years, often grieving because your writing had so little circulation in your native land. Now I am sending you a hundred thousand men from every part of the Moslem world, who shall receive books, tracts and Scriptures, and themselves take them to their homes. You dare not neglect this opportunity to provide these captives with the Word of God." Thus it became my ruling desire to do all I could. Day and night I was busy thinking and planning to come in touch with the prisoners.

Every day I visited the officers, never excusing myself from receiving calls, nor refusing an invitation to visit those who wished it. Unfortunately, it was strictly

* Translated from the German.

forbidden to go to the private soldiers, who were mostly quartered in the mosques. The British Consul, a Christian man in sympathy with our aims, being obliged to go to Macedonia, committed to me the work he had begun, of distributing relief funds and supplies sent him by the Balkan Relief Committee in London. I thus had liberty to go to the men in the mosques and carry to them clothing, shoes, and other necessaries, escorted by the kavass of the British Consulate and some Bulgarian gendarmes. I thus went from place to place distributing relief, speaking with the men in their own tongue and giving them the Word of Life. When Thrace was recaptured by the Turks, and their army crossed the frontier into Bulgaria, the Turkish officers in Bulgarian hands were forbidden to go about freely, but I obtained permission to visit them in their rooms. The Lord helped me to prepare two important tracts to give them. One of them taught that there is no salvation without Christ, and without Christianity no real progress for the Turkish race. The other is the translation of Gossner's "Book of the Heart" with ten pictures.

All our writings are so framed as not only to present the truth of salvation in Christ, but to dispel the prejudice against the Gospel and Christian teaching, which the Turk imbibes with his mother's milk, and to encourage them to study the Word for themselves. The evangelical Bulgarian pastor, with other assistants, who have distributed these writings, have distinctly noticed that Mohammedans, who had previously refused the Scriptures, after reading what had been given to them, were eager to have Bibles. One such, being asked if he liked what he had received, replied, "I have not only read, but will preach to others what I have learned."

The distribution of reading matter has been made not only in Philippopolis, where most of the prisoners were brought, but also by fellow-workers in Adrianople, Sofia, Rustschuk and Schumla. We had difficulties to overcome, but we must thank the Lord for what has been done, as if there had been no evangelical mission in Bulgaria, or Christians who had this cause at heart, in all probability neither the prisoners nor the Bulgarian

soldiers would have received any Scriptures at all. I was told by the evangelical pastor in Sofia, that when the British and Foreign Bible Society made a large shipment of the Scriptures in Turkish to that place for distribution among the prisoners, the Holy Synod of the Bulgarian Church not only declined to receive them, but induced the commandant in Sofia to forbid their being given out. The commandant also denied my request to send books to the men, but the Lord opened up other ways, so we were able partially to supply the wants in Sofia. We see, therefore, that the zeal shown by the Bulgarian priesthood and soldiery, in forcing the Pomaks or Moslems of the country to be baptized and enter their church, is actuated not by a desire for their salvation, but springs largely from political motives.

From different places letters came from officers who had seen a single number of our paper, or one tract, asking for some to take home. There were also those who do not accept our message. One day I went to see an officer at his invitation. He had received some numbers of my "Witness to Truth," and begun to answer them. He read me some pages of what he had written, and I told him, "I am glad you are doing this, as my only object is to arrive at the truth. Whenever your critique is ready, send it to me and I will publish it with an answer." After a conversation of some hours his mind changed, and he said he would not write against me. At parting he kissed my hand, an Oriental token of respect.

An Arab wrote me for our publications; when we met in Sofia he told me he wanted the books sent to Constantinople to a very learned professor, who would give logical and acceptable answers. I told him I should be very glad of this, as I was persuaded if the professor seriously considered the subject he would come to the same conclusion as myself.

I must here express my regret that the poison of atheism, diffused among the pupils of the Turkish military schools by means of European literature, renders them very indifferent and very inaccessible to religious questions.

When the prisoners reached home, I had the pleasure of receiving letters from some of them, telling of their safe arrival.

Fifteen years ago I came to Germany expecting to print my Kashgar translation of the New Testament and to return to Kashgar. But the Lord ordered it so that my plans could not be carried out; He led us to Bulgaria and into literary work. I wrote, translated and printed, often sighing because my work had such a limited circulation. The ground was hard; one could not observe the springing of the sown seed, nor could many conversions be reported. From year to year our stock of publications increased much in excess of their circulation; this was a continual grief. If then one had said to me, "All this preparation is for the year 1913; then one hundred thousand Moslems from Turkey shall come to receive your writings and take them home," I could not have credited it, for how was one to imagine a war which should bring that number of prisoners into the country? However, it came to pass that Servia and Greece together had not as many Turkish prisoners of war as were captured and detained in our one small city! But in Greece and Servia there are no evangelical missions, and there was no store of Turkish literature ready for them. Wonderful is our God and wonderful is His counsel!

When I consider what the Balkan War has done for missions to Moslems in Turkey, it must be said, in spite of the reverses of the second war, very much has been accomplished. When Sultan Abdul Hamid fell from his throne, the light of the star on the standard of the Crescent was quenched, and half the power of Islam destroyed; but during the Balkan wars the Crescent itself was shaken and Turkey so humbled that she was forced to open her whole territory to the powers of Europe. The "Young Turks," in order to maintain themselves against the opposition, used their opportunity to retake Adrianople, and in lieu of being allowed to keep it have refused hardly one demand of the great Powers. No State, which valued its independence, would have consented, for the sake of such a possession as Adrianople, to surrender all its natural and economic advantages to foreign control.

Turkey has fallen almost as low as Persia. The Germans, having received very exceptional privileges, are building the Bagdad railway; the other Powers have obtained similar concessions in other regions. As announced in the newspapers, every country which is to build railroads, is to have possession of 20-24 kilometres along the line, the contracts being for ninety years.

This condition of things is well understood in Turkey; only the poor ignorant people, deceived by such a stroke as the recapture of Adrianople, incapable of grasping the true meaning of what has occurred, rejoice in the possession of a city of which none can say how long it may be allowed to remain in Moslem hands.

These events are fraught with deep significance for evangelical missions in Moslem lands. Till the present time Turkey was considered to be the one great power of Islam, but now she is shown to be in no state to govern herself independently.

From now on Europeans will go to Asiatic Turkey to build roads and railways, to reclaim and irrigate the desert lands by means of the mighty streams of that region, as Egypt is fertilised by the Nile. They will dig for hidden treasures and things long lost to the world will appear. From a worldly point of view, no doubt there will be a great gain to the Turkish people, but shall that be all? We read in Isaiah xliii. 19, "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and waters in the desert."

The time has now come when this land of culture, so long indwelt by the desolation of Islam, shall take on new life, and all which was spoken by the prophet be fulfilled!

But is the prophecy fulfilled by mere outward prosperity? No, indeed! If, simultaneously with the development of the country, the people do not receive the joyful Gospel tidings, if they are not enriched with spiritual treasures of salvation, if they do not learn to live for the glory of God, and the welfare of their fellowmen, the material and intellectual improvement of the land will never suffice to make them happy. If they do

not become Christian, they may even set themselves obstinately against all improvement, so that Europe, in spite of the assurances and guarantees of the Turkish Government, may find it very difficult to carry out her plans of development, which may remain in an arrested condition. If they attempt to use the strong hand by war and conquest of Turkish territory, much blood will flow, and the misery of the country instead of being alleviated, will be increased. It is, therefore, of the first importance that Christians should awake to bring the message of salvation to these regions, the cradle of humanity, where flowed the streams of Paradise.

Our Lord says, "The children of this world are wiser in their generation than the children of light"; this truth is patent to our eyes. The world shrinks not from any trouble or risk; she makes sacrifices, defies dangers to gain some new step in knowledge or to discover a new realm or country; why do the children of light suffer themselves to be left so far behind? The Lord says (Isaiah lv. 11), "So shall My word be that goeth out of My mouth; it shall not return unto Me void, but shall accomplish that which I please and it shall prosper in the thing whereunto I send it."

Why should we not believe Him, and, trusting in His presence, go forward boldly?

For how many years have European politics concerned themselves with Eastern lands, and how have statesmen striven to influence the course of events in that part of the world, but in order not to wound the religious susceptibilities of the population, have not only preserved profound silence on the subject of their own religion, but have frequently acted with complete indifference to its principles. Their behaviour has not failed to produce its natural effect. A great part of the educated men of Islam, though nominally Moslems, coming under the influence of European atheism, have become infidels. There have been no Christian missions among them. Where no seed has been sown, can we look for a harvest?

Philippopolis, Bulgaria. JOHANNES AWETARANIAN.

NOTES ON CURRENT TOPICS

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Moslem Publications in Russia.

Our readers have learned from time to time something of the importance of the Moslem problem in the Russian Empire, and the first number of our quarterly gave a most carefully prepared statistical survey of Islam in Russia. The strength of Islam to-day, and its power of propagandism, is mostly through the Press. A recent number of *Revue du Monde Musulman* (March number) gives statistics of Russia as a literary centre for Mohammedans. During the year 1912, 631 new publications appeared from the Moslem Press. Of these, no less than 249 were published at Kazan ; 64 at Orenbourg ; and these two places are the chief centres of literary effort, although we must not forget Bakou and Tiflis. According to the statistics given, the largest number of books were in Arabic ; the next largest in Sart ; 178 were religious publications ; 95 classical publications ; 35 poetry ; 80 general literature ; 24 books for children ; 24 theatrical publications ; 13 on geography ; and 10 on social questions. Only three of the books printed were suppressed by the Russian Government.

A Turkish Hymn on the Death of Christ.

A missionary from Konia, Turkey, writes of a woman in the hospital, who sang a song of devotion in Turkish, remarkable both for its fervent aspirations to God, and its acknowledgment, although incidentally, of the Death of Christ. Every missionary ought to know how mysticism of this character has laid hold of the common people. Here are some of the stanzas :—

Tread my face underfoot, make my head a pathway,
Burn me with Thy fear.
Chorus : If only I may find Thee my God,
Let me once see Thee my Lord.
Throw me into the fire with Ibrahim,
Hold me back like Moses.
If only I may find Thee my God,
Let me once see Thee my Lord.
Hang me upon the tree like Jesus Isa,
Like Mansour make me poor.
If only I may find Thee my God,
Let me once see Thee my Lord.
Cause me to be beaten by the hands of others,
By thy command cause tongues to slander me,
Thou hast made me to wander in distant ways.
If only I may find Thee my God,
Let me once see Thee my Lord.
Make me to fall into the pit like Yousouf,
Like Yakoub make me to weep and be overwhelmed.
If only I may find Thee my God,
Let me once see Thee my Lord.

A Searchlight on Armenia.

We are glad to receive a copy of *Ararat*, a new monthly magazine published in London, and dealing with the Armenian question. It is edited by the Armenian United Association of London, which was founded in 1888, and has for its object the drawing together of all Armenians in the British Capital, and pleading from this centre the social and national needs of Armenia and its people. Relief is extended to Armenian orphans, and the magazine professes to give the correct report of present-day conditions in that part of the Turkish Empire. According to information given, the recent tragedy at Bitlis was not unpremeditated.

Area and Population of the Balkan States.

The May number of the *Geographical Journal* gives a map of the Balkan States in accordance with recent treaties. From the article that accompanies the map and explains the new frontiers, we give the following summary :—

Before the war, Turkey in Europe had an area of 63,100 square miles, and of this 8,644 square miles still remain in the Vilayet of Adrianople under Ottoman rule. Bulgaria has acquired 8,851 square miles as a new territory, an important area providing access to the Ægean, but has ceded to Rumania 2,969 square miles of some of her best arable land. Greece, on the mainland, has acquired 16,919 square miles of new territory. Servia has added 15,241 square miles to her former territory. Montenegro has obtained 2,129 square miles of new territory, mostly from the old Sanjak of Novibazar. The new state of Albania has an area of 11,317 square miles. Thus the present area of the Balkan States is as follows :—

	Square Miles.
Bulgaria	43,310
Greece	41,933
Servia	34,000
Albania	11,317
Turkey	8,644
Montenegro	5,603

The present population of the Balkan States is as follows :—

Turkey in Europe	1,590,000
Bulgaria	4,467,006
Rumania	7,514,976
Servia	4,547,990
Greece	4,363,000
Montenegro	516,000
Albania	1,000,000

Captain Leachman's Journey through Central Arabia.

The news of conditions in Central Arabia is often contradictory and depends almost entirely on hearsay or vague reports that reach the coast. Travellers sometimes penetrate into the interior, and we have recently reviewed a book by the Danish explorer, Barclay Raunkaier. Captain Leachman undertook a journey from Riadh in November, 1912. An account of this journey appears in the *Geographical Journal* for May, and will interest all missionaries on the coast, who are hoping to reach the interior with the Gospel. The difficulties of travel through the fanaticism of the people, are still enough to discourage, but there are indications that the rulers are

becoming more friendly. Captain Leachman reached Riadh safely, and from there went on to the coast (Bahrein) through Hassa.

"Boreida is the rival of Anaize in Kasim, and the fourth largest town in Nejd, and has a population of about 10,000 people. A ridge of white sand 200 feet high, driven by the wind into curious shapes, protects the town on the west, while intervening between it and the houses of the town is a long strip of dense date gardens and cultivation. Water is found in these within a few feet of the surface, but the constantly encroaching sand forms a constant menace to the cultivator. The inhabitants of Boreida, as well as those of Anaize, are remarkable for their business proclivities, and much trade is carried on with the coast towns of the Persian Gulf and with the surrounding Bedouin tribes, while there is a large bazaar in the place itself. In spite of this, Palgrave, Huber, and Doughty, all of whom visited the place, testify to the bigoted and fanatical nature of the townsmen, while the last-named narrowly escaped with his life. Even at the present time, although communication with the Persian Gulf and Irak has increased and the state of the country is peaceful, it is one of the few towns in Nejd in which I met with any discourtesy." . . .

"Shakra, the capital of Woshm, has a population of about 5,000 souls. It lies at the east end of a long sandy slope, and its date plantations and gardens stretch for about a mile. Our road approaches the town from the north, passing through an out-wall (in many places in ruins), and then running along a causeway raised twenty feet above the surrounding gardens. This causeway is caused by the sand driven through the opening made in the wall for the road. We made our way along the causeway through a second and newer wall, and found ourselves in the town which had an air of cleanliness and general prosperity unequalled in southern Nejd. The Emir or Governor, Muhammad Ibn Saud, a young man of great charm of manner and very broadminded views, received me at his 'Kasr' in spite of the protests of his chief Mulla, who would have had me camp outside the town. The conversation was of astonishingly wide range, and topics of European interest such as aeroplanes and wireless telegraphy, were freely discussed. In Shakra a certain amount of Indian influence becomes apparent, and the Indian currency and weights are used for reckoning. In former years the town supplied the majority of horses to the Indian market, but few now remain after the long period of warfare, and this year but five were despatched to the coast." . . .

"Nowadays many of the former strict Wahabi tenets have been dropped or released; smoking, the greatest of sins in the eyes of the original Wahabi, is indulged in in private, and seldom a night passed but that one of the Palace attendants did not visit me with a request for a little of the 'shameful' as they call it. The mosques are still of a most severe and unpretentious appearance, with minarets seldom exceeding a few feet in height, as may be seen from the photograph. Attendance at the five daily prayers is enforced with the rod, and the bazaar is closed at these hours. The Emir is a most constant attendant at the prayers, and in addition for an hour at dawn, and again late at night, a Metowaa or Mulla reads chapters from the Koran to him in his private apartments."

The Population of Persia.

A correspondent from Urumia, Persia, writes:—"I see that in the estimate of the Moslem population in Persia, in the April MOSLEM WORLD, the population of Persia is placed at 5,000,000. Last year

The Times correspondent estimated it at 4,000,000, I believe. I believe both of these are too low, and I should like briefly to give a reason for my belief.

"The relation of the urban population to the total population is, in India, something like one to eleven. A better parallel would, perhaps, be Transcaucasia, but I have no figure at hand. Persia is practically without factories, railroads or modern improvements. Her products for export are, except rugs, pastoral or agricultural, and rugs are mainly made in villages and not in large factories. There would seem to be no reason to expect that the urban population would be proportionately larger than in India. Taking the province of Azerbaijan alone, Tabriz contains 200,000 people; Urumia, Ardabil, Khoi, Maragha and Soujhulak contain more than 100,000 people. A recent enumeration of houses in Urumia indicated a population of between 35,000 and 40,000, and this as a basis would amply justify the figures given. The list of towns above is not complete. It seems to me clear that the fact that one province, one of the largest but one that cannot be reckoned as more than one-fourth of the whole population, contains an urban population of over 300,000, indicates a much larger total than four or five millions. It is so difficult to find a basis for such estimates that the above may at least give a useful hint."

Persian Government Aids Mission Hospital.

In Persia the Church Missionary Society has mission hospitals at Ispahan (with 188 beds), Kerman (with 35 beds), and Yezd (with 84 beds). The Rev. Dr. Robert Bruce, then a C.M.S. missionary in the Punjab, India, went to Persia in 1869, but the C.M.S. mission was not officially undertaken until 1875. This year (1914) for the first time the Persian Government has recognised the beneficent work done by the hospital at Ispahan by remitting (at the request of the Governor of Ispahan) the customs duties on drugs and instruments. After some correspondence the Government agreed that the best way to effect this was by making a grant to the hospital of £50, which was about the amount paid for customs duties last year.

Can Islam Help Fallen Women?

The *Maharatta* of Poona, an orthodox Hindu paper, writes vigorously against those who protested that the proposed bill for the protection of minor girls favoured *Christian* orphanages: "Which is preferable—a girl sunk in a degraded and immoral life nominally professing Hinduism (or Mohammedanism), or the same girl converted to Christianity but leading a higher economic and moral life on account of that conversion? In other words, is religion in itself desirable, without reference to its actual moral effect on character? Would we rather have a large number of men nominally *professing* the very highest religion—whcihever that may be—or should we prefer rather to have that large number reduced, if those who secede become morally better by the change? Either, then, one must passively witness and allow the moral fall of a girl, or one must allow her to be handed over to an institution, where she is likely to lose her religion. Unless the missionary zeal and organised philanthropy is met by a corresponding zeal and philanthropy on the part of the Hindus and Mohammedans, Christianity is morally bound to oust the other religions from that lower and darker region, where, whatever their speculative purity or sublimity, they are practically incapable of spreading light, or holding forth a helping hand."

Christ's Tomb at Srinagar.

The wild theory that Jesus Christ, after being taken down from the Cross in a swoon, recovered and visited India, is, as most of our readers know, one of the main tenets of the Qadiana Sect in the Punjab. Mr. J. N. Farquhar investigates this alleged visit of Christ to India in the February number of *The Young Men of India*, and shows that it is based upon a Russian book published in 1894 by Mr. Notovitch, which appeared in a French, and afterwards an English translation. The gist of the story which Notovitch gave the world, and said was taken from a Tibetan manuscript, is as follows :—

"Jesus, after His visit to the temple at the age of twelve, left Palestine and travelled through Syria, Mesopotamia and Persia to India, in order to study Indian Wisdom. He went to Benares and frequented the temples of the Jains. He then spent six years at Puri in Orissa, studying the religious and philosophical treatises of the Hindus. But he began to preach to the people, condemning the restrictions of Hinduism, and was in consequence subjected to bitter persecution. He fled to Nepal, and spent six years studying Buddhism there. He then returned to Palestine to begin His ministry. Some account is given of His teaching and public life, and it agrees in the main with the Gospels, but differs in several rather important features. The miracles are practically denied ; the resurrection is altogether denied. The Jewish people and priests are said to have been extremely friendly to Jesus. Pontius Pilate is blamed for the crucifixion." Professor Max Müller wrote an article in *The Nineteenth Century*, in October, 1894, showing that the whole story was false. In 1896 its utter falsehood was again corroborated by Mr. J. Archibald Douglas of the Indian Educational Service, who visited the Tibetan Monastery with an interpreter. Mr. Farquhar closes his account by saying : "No one in Europe pays any more attention to the lying story : why should we recall it here ? Because, though the completest possible proof of its falsehood was so soon given, the story was caught up in India by both Hindus and Mohammedans, and is to this day used in literature, so that many a simple Hindu and Muslim actually believes that Jesus owed all His wisdom to India. It thus seems wise to bring the facts before the public once more, in order that honest men may no more be beguiled."

Islam in Hyderabad.

From a recent number of *United India and Native States* we glean these facts and figures regarding Hyderabad according to the last census : The total population of the State, which was 11,141,142 according to the census of 1901, increased to 13,374,676 in 1911. Of these, one and a half million are Mohammedans. Hyderabad city is the fourth largest city in India. We doubt whether any other Eastern city, Cairo and Colombo not excepted, presents so many types of people as the capital of the Nizam's Dominions. The population of this cosmopolitan city is a little less than 500,000, made up of 262,131 Hindus, 219,896 Mohammedans, 16,240 Christians and other religionists, numbering about 1,000 for each religion. At the census of 1901 there were 243,241 Hindus and 189,152 Mussalmans, so that the Hindu population has increased by 7.7 per cent. and the Mohammedan by 16.2 during the decade. The foreign elements residing in the State comprise Arabs, Persians, Afghans, as well as Europeans. There were close on 2,900 Arabs, and about sixty per cent. of this number were in Hyderabad city.

The Bishop of Lahore on Missions to Moslems.

At a meeting in the Royal Albert Hall, in connection with the 115th anniversary of the Church Missionary Society, Dr. Lefroy, Bishop of Calcutta and Metropolitan of India, made an eloquent appeal for the evangelization of the Mohammedan world—a problem which, he thought, had never received one-tenth of the attention which its importance demands. Mohammedans form one-eighth of the population of the world, and in India they are reckoned at 65,000,000. Replying to the oft-heard argument of the man of the world, that it is impossible to convert a Moslem, the Bishop told how of the twenty Indian clergy in his late diocese of Lahore, ten, one of whom is now a Canon and another an Archdeacon, were converts from the faith of Islam. Unless the Cross wins the Crescent, the Crescent will certainly triumph over and trample under the Cross. There can be no peace, no neutrality between the two.

The Bible for Burmese Moslems.

A colporteur of the British and Foreign Bible Society reports: "I sold one Holy Bible to an orthodox Mohammedan. He has been one of my bitterest opponents, and has often laughed and scoffed at me as I passed his shop. I asked him why he wanted to buy a Bible, and he confessed that he had secretly read an Urdu Gospel bought from me by one of his servants. In this book he had found many good things which he had never heard of, and he now wanted to read the whole Bible. Another time a Mohammedan silk merchant, who had previously bought a copy of St. John, called me to him in the bazaar and bought up all the books I had with me, explaining that he wished to present copies to his friends. One day a Mohammedan lady sent a boy after me to enquire what books I was selling. I gave the lad some books in Urdu. After a little time he returned with money and paid for them, saying the lady was much pleased and would like to buy many more books if I had them, as she wished to give them to her children and to her sisters that they might read about 'Issa nabi'—the Prophet Jesus—who had been sent by God into the world."

The Call of Bali and Sumbawa.

There are still many islands in the East Indies where Islam has as yet gained little or no hold. One of these is Bali, and another is Sumbawa. Mr. Penninga, sub-agent of the British and Foreign Bible Society, has recently visited these parts, and his journal is most interesting reading, and causes us to think most seriously of the duties of the Christian Church to occupy such places without delay.

Sumbawa is a mountainous island, and there are no roads except for three or four miles from the two chief anchorages. Hill tribes on the west are nominally Mohammedans, but on the east there are still heathens to be found, and even on the west the Arabs are not allowed to live anywhere except near the anchorage. The two principal languages are Sumbawa and Bima, but in the schools at the places from which these languages take their names the instruction is only given in Malay. At Sumbawa Mr. Penninga found about forty native Christians. He says that on the island of Flores, three languages are spoken, and a fourth on the island of Lombok, and on Roti, Savoe, Timor and the Solor and Alor islands he counted nineteen different dialects. On the island of Sumba (Sandal-wood Island) the schools

have been handed over by the Government to the Mission of the Reformed Churches, while those in Flores have been given to the Jesuits, the Government paying all expenses.

Most of the coast towns are the old haunts of the Makasar and Bugis pirates, and of the Arab slave dealers, who used to kidnap the natives, who in consequence fled to the mountains.

Captain van Kroon, the police officer, who has travelled all through Bali for years past, told Mr. Penninga that Islam is not spreading in Bali. The Mohammedan villages are all downstream, because the Balinese do not wish the water of their streams to be polluted by them, hence the Balinese live upstream.

The Best Selling Book in Malaysia.

Even among Moslems nothing sells like the Bible! The total sales for the year 1913 in this field amount to 161,818. In Java alone 54,562 were sold, and of this number ninety-eight per cent. were sold to Mohammedans. The steady increase in the last three years of the sale of Malay and Javanese Scriptures, nearly all of which are sold to Moslems, is shown by the following figures :—

	1911.	1912.	1913.
Malay (Arabic Character) ...	10,709	13,500	17,230
Malay (Roman Character) ...	10,011	11,223	15,930
Javanese	14,155	26,499	40,947
Total	34,875	51,222	74,107

New Hospital at Omdurman.

The building of the first part of the new hospital at Omdurman, with funds chiefly given in memory of Dr. A. Chorley Hall, marks an important stage in the development of the C.M.S. Mission in the Anglo-Egyptian Sudan. This hospital forms a most appropriate memorial, not only of Dr. Hall who founded this medical mission, but of General Gordon, whose monument is situated across the river at Khartoum. Nothing could have been more in keeping with the wishes of this great Christian soldier than the maintenance of a medical mission destined to help the bodies and souls of the people for whom he gave his life.

Railway Developments in Nigeria.

The greatest material help for evangelising a country is ease and speed of communication. Railways are becoming highways for the Gospel as well as for trade all over Africa. From the *Railway News* map and an article in the October organ of The Sudan United Mission, we learn : "The last two or three years have witnessed wonderful developments in railway communication in Nigeria. The line from Lagos crossing the Niger at Jebba has been completed, although the great bridge across the river will be a few years yet in construction, connection being made in the meantime by the train ferry. This line meets the main line from Baro on the Niger to Kano at Minna. The linking of the two railways has, by providing direct rail communications between the large populous and industrious Hausa states of the north and Lagos, the commercial emporium of Nigeria, stimulated trade to such an extent that the net earnings will give a return of four per cent. as compared with two and a half per cent. in 1912.

"A further main line has now been commenced from the recently discovered natural harbour, named Port Harcourt, near Bone. This will pass through the heart of the Eastern Province of what was, till the recent amalgamation, Southern Nigeria. It would touch the valuable coal fields at Udi, and proceed north-east through the borders of the Munchi country, crossing the Benué at, or north of, Abinsi. From there it will go north-west through the Nassarawa Province, joining the main line near Zaria. The new line will be about 500 miles in length, and it is expected it will be completed in 1918. As this railway will pass through the sphere of the S.U.M., it will form a valuable line of communication, probably shortening the distance, during the dry season, between the sea and the Upper Benué stations by a fortnight. In view of the developments that are certain to take place in the neighbourhood at the crossing of the Benué, the S.U.M. are considering the advisability of extending operations in that direction."

An Open Door in French West Africa.

Missionary Geo. C. Reed, in a series of most interesting letters published in *The Gospel Message* (Kansas City, Mo., U.S.A.), speaks of the peace and security now prevailing in all this region as "an unspeakable blessing." The country known as L'Afrique Occidentale Française, with its capital at Dakar, has an area half as large as the United States, and is "kept in order by only 1,896 French officers and men and 13,258 natives. Perfect peace and quiet prevail, except in parts of the desert country which are inhabited only by nomad Arabs and Tuaregs who are very fanatical, and parts of Ivory Coast, likewise inhabited by fanatical Mohammedans. The peace and security in which the people now live is an unspeakable blessing. At Timbuctoo the white man is treated with the utmost deference by the natives, and even doors do not need to be locked." He goes on to write :—

"Along with these political changes have come others of great importance : A system of railroads has been projected, and there are already in operation about 1,800 miles of well-built, well-equipped lines connecting with steamboats on the Senegal and Niger and its tributaries. Good roads also have been built connecting some of the inland towns with the railroad or river ; about 13,000 miles of telegraph are in operation, and there are post-offices and telegraph stations in all the principal towns of the interior. These railroads and telegraph lines are owned by the Government. Other conveniences have followed. For instance, at Bamako, 700 miles in the interior, there are electric lights, telephones, an ice plant, and large stores filled with European goods ; Singer sewing machines, phonographs and bicycles are there, and even a motor-cycle and an automobile. The attitude of the Government to Islam and to missionary work is a matter of deepest importance. There is no legal obstacle to missionary work in the French Soudan, and the Government does not seem disposed to favour or cherish Islam. In fact, the Governor General, in an official utterance in 1910, states, 'It is needful that we never lose the view that it is not to our interest to aid in the development of Islam,' and well may this be said, for past experience in the Soudan and recent events in Morocco show that the influence of the Mohammedan religious leaders is always hostile to French, or any other non-Moslem rule. On a recent visit we were treated with the greatest courtesy and helpfulness by French officials, and we trust there will be no official hindrance to the preaching of the Gospel on the part of the authorities."

A Collection of Arabic Newspapers and Journals.

The February number of *Der Islam* contains some interesting notes by R. Mielck upon a collection of Arabic newspapers and journals gathered by Count de Terrazzi and recently purchased in Beirut for the Hamburg Kolonial Institut. The collection is twofold :

(1) 455 specimens of *daily newspapers*, distributed as follows : Cairo 96, Alexandria 28, the rest of Egypt and the Sudan 6, Beirut 60, Jerusalem 5, Constantinople 16, Jaffa 3, Baghdad 33, Basra 9, Tripolis (Syria) 9, Damascus 22, Hama and Homs 11, Lebanon 24, Aleppo 15, Ladikijja 3, the rest of Turkey 13, Europe (Paris 12, Marseilles, London 4, Sardinia, Malta, St. Petersburg) 21, Algiers 6, Morocco 3, Tunis 26, Tripoli 3, New York 12, Buenos Ayres 5, St. Paulo 8, Rio de Janeiro 3, Montreal 3, the rest of America 8, Zanzibar 2, Singapore 2.

(2) 239 *journals*, distributed as follows : Cairo 121, Alexandria 24, the rest of Egypt 7, Beirut 34, Constantinople 1, Jaffa 1, Baghdad 4, Tripolis (Syria) 3, Damascus 5, Hama and Homs 4, Lebanon 8, Aleppo 2, the rest of Turkey 6, Marseilles 1, Algiers 1, Morocco 1, Tunis 4, Lucknow 1, New York 5, Buenos Ayres 3, St. Paulo 2, Montreal 1.

It is significant of the rapid development of the Arabic press that Professor Martin Hartmann in his book, " The Arabic Press in Egypt," published in 1898, gave 168 as the number of newspapers and journals in that country. In this collection there are 282, and doubtless many have been started and failed within the intervening fifteen years.

Herr Mielck would be specially grateful for specimens of Arabic papers from India and the Dutch East Indies to add to the collection.

Dersim, the Cradle of the Kezelbash sect.

In an interesting account of a journey in Dersim, which appeared in *The Geographical Journal* for July, Captain L. Molyneux-Seel gives a considerable number of details concerning the religious beliefs and practices of the people.

" The Dersimli are styled by the Turks ' Kezelbash,' which means ' red head,' a term of opprobrium which they apply also to the Persians and to other unorthodox Mohammedans. But a native, if he be asked what is his religion, will say that he is a ' yol oushaghi,' a picturesque term which might perhaps be best translated as ' a child of the True Path.' The sect called Kezelbash, though themselves repudiating the term ' Islam,' are Mohammedans of the Shiite branch, their religion embodying also certain Christian rites . . .

Their hierarchy contains the dignitaries Seid or priest, Murshud or bishop, Murshuden Murshudu or archbishop. All Seids and Murshuds claim descent from a certain Imam Bakir, who is, therefore, the founder of their religion as apart from other Mohammedan sects. According to their traditions this Imam Bakir was miraculously born of an Armenian virgin . . .

They believe in the Unity of God and in His omnipotence, and that He has neither son nor companion. In one of their religious hymns, however, which they frequently sing, occurs the following couplet :

Biz Isai Haq biliriz
Isa rouh 'ullah.

This is translated by Armenian priests as :

We know Jesus to be God,
Jesus the Spirit of God,

and appears to be the basis of their assertion that the Kezelbash

believe, or at one time believed, in the divinity of Christ . . . As regards Christ they (*i.e.*, the Seids) believe in His resurrection but consider Him only as a prophet. They believe in Hell, Heaven and the Last Judgment. Their greatest prophets are Adam, Noah, Abraham, Moses, Christ, Mohammed and Ali, but Ali is much greater to them than Mohammed. After these follow the twelve Imams. These they imagine to be the twelve Apostles under different names . . .

The Kezelbash have no special religious book, but they accept as inspired the New Testament, the Pentateuch and the Koran . . . They have neither Church nor mosque, nor do they perform the 'namaz.' But in the morning, commencing with prostrations before the sun, they invoke the aid of Ali. Public devotions are performed also in the house of the Seids, where both men and women are received, provided they be true Kezelbash . . .

The Kezelbash fast twelve days for the twelve Imams and three days for Keder Ellaz, for whom they have a great veneration. This saint figures only in the Oriental Calendar and is the St. Serkis of the Armenians. The Kurds make pilgrimages to Armenian Churches, which have St. Serkis as their patron saint.

The Kezelbash have no religious fasts, but on Fridays they meet for prayer in the houses of the Seids. On the night of January 1st (old style) they also meet for a ceremony resembling the Communion. After prayers the Seid blesses the bread, which is called 'Haq loqmase' (God's food), and distributes it to the communicants, who approach two by two. The blessed bread is not distributed to any person who may be declared by the inhabitants of his village to be unworthy . . . The Kezelbash do not visit Mecca, but have various other places of pilgrimage . . .

Certain Armenian bishops and priests, who have been in relation with the Kezelbash of Dersim with a view to converting them to Christianity, maintain that the early inhabitants of these mountains were Armenians, who fled there for refuge from the Assyrian king Belos, and that the present Kurds are their descendants. Following this theory, it must be supposed that after receiving Christianity, a large number of them became converted to the Shiite sect of Islam."

The Feminist Movement in Turkey.

In *The Contemporary Review* for June, Miss E. D. Ellis and Miss F. Palmer, of the American College for Girls at Constantinople, describe the progress of the Woman's Movement in Turkey since the Constitution.

"Every week there appears in Constantinople the *Kadinlar Dunyassi* (Woman's World), now in its first year, edited entirely by Mohammedan women and dedicated to their interests . . .This paper is the official organ of the Mudafa-a-y-Houkouki Nissvan (Society for the Defence of the rights of Women). The aims of this society are as follows :

1. 'To transform the outdoor costume of Turkish women.
2. To ameliorate the rules of marriage according to the exigencies of common sense.
3. To fortify woman in the home.
4. To render mothers capable of bringing up their children according to the principles of modern pedagogy.
5. To initiate Turkish women into life in society.

6. To encourage women to earn their own living by their own work, and to find them work in order to remedy the present evils.
7. To open women's schools in order to give to young Turkish girls an education suited to the needs of their country; and to improve those schools already existing.'

This programme finds strong support also in the attitude of the Government of Turkey toward the education or uplift of woman." And the article goes on to describe the system of education at present provided in Constantinople for women and girls.

" In general the course offered by the Government for girls includes three years in the Ipdidayé or Kindergarten and Primary grades, and three years in the Rushdié or Secondary grades. Outside Constantinople this is all the public education furnished for girls. In Constantinople there are three higher schools, one the Sultanié, which furnishes a further course of liberal instruction, the second the Dar-ul-Moualimat, intended for the training of teachers, and the third the Senayé or Professional school for girls . . .

Within a week of the present writing the Dar-ul-Finoun, Imperial University, in Stamboul, has opened its door to women. Within the short time already elapsed fully 200 women are in attendance. At present, as a beginning, the character of the work is that of University Extension, but the University plans to arrange a regular programme which all who are enrolled must follow . . . Promise is also made that women shall soon be admitted to a course in the medical school."

LET US PRAY.

Before you put aside this number of the quarterly as read or unread, will you not use the table of contents as an index for the ministry of intercession? The Moslems of Kashmir, Bengal, Egypt, and Bulgaria, are brought very close to us that we may remember them and their needs and those who labour among them. Only by prayer can we hope to overcome the power of magic and grovelling superstitions, the popular religion of millions, especially of the women and children. Who can read of the neglected Bedouin of Arabia without repeating the prayer of Abraham, Oh, that Ismael might live before Thee! We who are missionaries in Moslem lands crave your intercession, also that we may learn the secret of conciliation without compromise and that opposition may only make us more loving and more humble. Pray that God may over-rule the raging of the Moslem press to His glory and use the Christian press for bringing in His Kingdom. These topics stand out clearly in our leading articles; a score of others are suggested for prayer or praise in the notes on current topics. Let us pray. Expect great things from GOD. He is able.

BOOK REVIEWS

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Le Berceau de L'Islam. L'Arabie Occidentale à la Veille de L'Hegire. vol. I., Le Climat ; Les Bedouins, par HENRI LAMMENS, S. I., pp. XVII., 371, 8 vol., Max Bretschneider, Romae. 1914.

It will be difficult to over-estimate the importance of this volume of critical studies which bears the Imprimatur of the Pontifical Biblical Institute, if the author is able to complete his ambitious programme. According to the preface, this book of over 350 closely printed pages, is only the introduction, or what might better be termed, the prolegomena to a critical study of the life of Mohammed, and the rise of Islam, until the time of the Prophet's death. The author expects to treat each period in his life by itself, as a monograph, rather than follow the chronological method of a biography. The result, as he states, will be a new life of the Prophet.

The criticism awakened by earlier works of Lammens, especially his " Fatima et les filles de Mahomet,"[2] which was reviewed at some length in our quarterly, have clearly indicated that his viewpoint of Moslem tradition is not universally accepted. According to Lammens, previous writers of the life of Mahomet, including Muir, made the great mistake of trusting altogether too much to the reliability of Moslem tradition. His purpose is to weigh every tradition by new and critical methods, and so construct from the base upward an entirely new edifice. He says, " Au lieu de renverser la lourde construction élevée par la Tradition, contentons-nous, de la démonter pierre par pierre, pour examiner la valeur des matériaux employés. Opération fastidieuse mais indispensable ! "

The task he has undertaken will not duplicate the work of Caetani. The latter was content to gather together all the material, to classify it chronologically, and make it accessible to the student. Lammens expects to sift this material, to submit it to the severest criticism and to place before the world the true picture of Mahomet—the Arab of the desert—stripped of all that which later tradition has imposed. In other words, to give us the first true picture of the Prophet of Arabia.

This introductory volume deals with the background of the picture, namely, the geography, climate and life of El Hejaz, where Islam arose ; the Bedouin of the desert, his character, his habits, his home life and ideas of government are carefully treated with full reference in every case to pre-Islamic, as well as Islamic authorities.

Perhaps we cannot give a better idea of the work before us than by quoting a paragraph in which the author speaks of the meteorology of Arabia. He reviews the pages in the Koran that bear upon the subject, and then says, " Au lieu de reproduire invariablement les mêmes poncifs, d'insister sur la succession surprenante du jour et de la

nuit, du soleil et de la lune, forcés par Allah de fournir leur lumière aux humains, combien nous lui serions plus reconnaissants, s'il nous avait fourni des traits utilisables pour la description climatologique de sa patrie ! Pauvre géographe, Mahomet se désintéresse encore plus complètement de la météorologie. Allah dispose de l'univers, oeuvre de ses mains, comme il lui plaît ! Avec cet aphorisme fataliste, le Prophète déroute nos curiosités les plus légitimes. Que produisait l'Arabie à son époque ? Qu'offrait-elle pour soutenir l'existence mâtérielle de ses habitants ? Si pour répondre à ces questions, nous disposions exclusivement du Koran, nous nous trouverions en mauvaise posture. Quelle différence avec nos Evangiles, rendant si vive l'impression du paysage palestinien, principalement de la verte et idyllique Galilée."

We might wish that not only in this paragraph, but throughout the whole volume, there were a little more sympathy shown to the Prophet, and his religion. But apart from this criticism, no serious student of Islam can afford to pass this able contribution, and we look forward to the succeeding volumes with great expectations.

S. M. Z.

Documents Cartographiques de Géographie Economique. GASTON MICHEL et CHARLES KNAPP. 1913. No. 2. Geographischer Kartenverlag, Bern. 7 *frs.* 50.

The increasing interest in the future of the Turkish Empire could not be more clearly shown than by a study of a recent map published in this collection, with an accompanying article on the distribution of mineral products and railways in Asia Minor. The article and the map have been prepared by Leon Domminian, of New York. Based upon early explorers and writers, this map gives a careful survey of the mineral wealth from the Persian Gulf to the Black Sea, and the writer shows that most of it has never been developed. The importance of the new railways in Asia Minor are, therefore, economic as well as strategic. The tacit recognition of spheres of foreign influence in Asiatic Turkey has been strengthened by the fact that the regions tapped by the various lines have become districts in which the balance of commercial preponderance has leaned towards the country which supplied the funds with which the railroads were built. A map is, therefore, instructive in this respect, because the expansion of the different steel clad tracks may be taken to coincide with imaginary centre lines of these spheres of foreign influence. S. M. Z.

Sui Rapporti fra Diritto Romano e Diritto Musulmano. 36 pp. By Professor EVERISTO CARUSI, Rome. 1913. 3 *frs.*

An Italian Jurist of considerable eminence discusses the relation between Mohammedan Law and Roman Law. The question has been recently brought before the readers of THE MOSLEM WORLD, but it is a study which has not yet received the attention it deserves at the hands of English students. On the face of it there is a very striking resemblance between much of Moslem Law and the Roman Law, and especially is this connection obvious and clear in the realm of family law—for instance, in the rules of guardianship and the order of intestate succession. That there should be this connection is perfectly natural since the Mohammedans succeeded to so great a part of the Eastern Roman Empire. Just as the Arabs spreading through Syria acquired the art of the Persians and Byzantines, and from these created Saracenic art, so in other sciences, and so also in Law, their debt to Roman

civilisation is great. The case is clearly put: "A primitive people makes itself master in a short time of the neighbouring countries where the highest civilisation flourished (Syrian, Persian, Egyptian), without having had the time to develop its own civilisation . . . it was compelled to accept both their institutions and their men, leaving the *statu quo* of the laws. This same people in its strong intellectual virginity starts passionately to assimilate that culture and to elaborate all the branches of science and art. It adds to it nothing of its own, but accepts what it finds, and confines itself to harvesting in its original form from the conquered peoples the light of civilisation which fell from their hands." Law is the slowest of the sciences to mature; it was already to be found in the conquered states in a highly developed form; it is very improbable that Mohammedan Law was a spontaneous creation.

That there is a close connection between Moslem and Roman Law there can be little doubt; but a very important point to be noted is that the Roman Law which was known to the Arabs was not that Roman Law which is most familiar to the western student. It was not the law of Justinian pure and undefiled. "The Roman Law to which we refer is made up of two distinct, although related, elements. One of these elements is the Byzantine Law in a wide sense, viz.: the law of the Empire, which in the fourth and fifth centuries began to crystalise into the Justinian Code, and to mature afterwards into the Basilici . . . This law is Roman law saturated with Greek and Oriental elements." "The other element is made up of provincial Roman Law, the Roman-Syriac Law, and the Greco-Egyptian Law . . . The point of great importance is, that through the Syriac Language passed the best of Greek literature in every branch of science, and probably only through these translations the Arabs had any intercourse with the Greek world, and perhaps also with Byzantine Law. It is a field of studies entirely unexplored."

It is not claimed that Roman Law is the only source of Mohammedan Law, investigations must be made in other directions; "for instance, in relation to the Hebrew Law, in researches into the ancient pre-Islamic customs," etc. It may also prove that investigation will show that the eastern Roman Law owes something to these ancient Arab customs, for the Roman jurists were not slow to assimilate the customs of their conquered provinces, when these customs commended themselves to them. The problem to be solved is no easy one, and will require very special equipment. A thorough knowledge of Arabic will be an undoubted essential, but also a knowledge of eastern Roman Law as it developed after the time of Justinian. Our author, in the limited space he has allowed himself, naturally does little to solve the problem, but at least he points the way, and the examples he cites should help to inspire others to take up the quest.

As the subject of "Waqf" has so recently been under discussion in this magazine, Professor Carusi's remarks on the subject may prove of special interest. He says two things only are certain: first, that the institution is not of pure Islamic origin; and, second, that there are two distinct forms of the institution—the waqf of public law and the waqf of private law. It seems, in either form, to be an institution entirely foreign to primitive Islamic law, and to be of Roman origin. The public waqf is of a religious character with its source in the pious foundations of the later Eastern Roman Law, while the private waqf has its source in the "fidei commissum familiae." J. H. S.

Die Vorherbestimmungslehre im Islam und Christentum. By F. ULRICH. 12mo; pp. 123. Gütersloh: C. Bertelsmann. 1912. 3 *marks*.

Because of its importance in the comparative study of Islam and Christianity, we are glad to give a belated notice of this essay; it appears in the series Beiträge zur Forderung Christlicher Theologie, edited by Professor Schlatter, of Tübingen. After stating the problem of Predestination, the history of this doctrine in Islam is given, and also its development in the Christian Church. The final comparison and conclusions may be thus summarised. There are seven points: (1), In Islam the mercy of God is subordinate to His Omnipotence. In Christianity, on the contrary, His mercy is fundamental. (2), The idea of God is different. (3), Human personality comes to its own in Christianity, but not in Islam. (4), The doctrine of sin is in the one case superficial, in the other necessary. (5), The idea of grace has no place in Islam. (6), Because of their fundamental differences, the doctrine of Predestination has been subordinate in the Christian Church to the doctrine of grace. The contrary has been the result in Islam where Predestination occupies the central position, both as regards the doctrine of God and of His relation to the world. (7), Predestination in Islam is predeterminism. "Nicht das soteriologische Interesse ist vorherrschend, sondern das theologische und teleologische. Es gibt eben keine Erlösungslehre im Islam." S. M. Z.

1. **The Qur'anic Doctrine of Sin.** By W. R. W. GARDNER, M.A. 43 pp. 6*d*. Crown 8vo. 1914.

2. **The Qur'anic Doctrine of Salvation.** By W. R. W. GARDNER, M.A. 59 pp. 6*d*. Crown 8vo. 1914.

3. **The Umayyad and the 'Abbasid Khalifates.** By Canon SELL, D.D., M.R.A.S. 108. VII. pp.; crown 8vo. 1914. 9*d*.

Students of Islam will welcome these three additions to the *Islam Series* of the Christian Literature Society. Mr. Gardner's contributions will, we hope, be issued in the form of a handbook on Qur'anic doctrine. His clear style, homiletical and logical treatment, in spite of a tendency to Bacon's fallacy of "individual bias," enables him to throw new light on much that has been regarded as obscure. He disagrees on important points, with accepted views: and in an attempt to show that the general idea that there is no distinction in Islam between moral obliquity and ceremonial impurity is false, appears to read too much of his Old Testament theology into the study. A well-worked out study of Arabic words for sin shows that they allow of wide interpretation. The failure of the Qur'an to recognise the need for Regeneration is attributed to the idea of Repentance, apart from the intervention of a convicting spirit due to its Unitarianism: and apparently to the conception that man is not born in sin, but in weakness, that makes him very susceptible to its influence. This, of course, affects the doctrine of salvation, for it closes up all need for Atonement. Salvation is shown to be based upon "Faith," Repentance, Good works and *Reformation*," which is akin to the Christian view of Sanctification.

The suggestion that "conversion" is an experience found in the Qur'an is worth investigation. All of Mr. Gardner's studies are thoughtful and suggestive in the highest degree, although his treatment suffers from limitations of space at his disposal.

Canon Sell, also suffering from the limitation, tells us he hopes to give in a future issue some account of the expansion of the Islamic empire in Africa and Spain. The present book is a continuation of the history contained in his "Four Rightly Guided Khalifas," and is a necessarily brief and popular account of the period under the dynasties named. The downfall of the Saracenic empire was due, he points out, to internal strife, and the characteristic arrogance and pride of the majority of the Khalifas, who were largely influenced by the human love of power—a temptation not confined to Eastern nations. Thanks to the index and exhaustive bibliography given in preface and footnotes, the book is useful for reference.

The following is interesting in the light of recent affairs. Speaking of the ability of the 'Abbasid Khalifas in the administration of their Asiatic province after the loss of Spain, he says, "It is so in modern days with the Turkish Empire, whose rulers . . . can now develop their Asiatic provinces . . . as the 'Abbaside did in their days." Does the Canon know of the dissatisfaction against the Turkish rule in Syria, Palestine, and the Arabian Peninsula? Modern movements seem to indicate that there is no room in the world of to-day for a Theocracy whose authority is invested in one man, be he an "infallible" Pope, or a Prince of Believers (Khalifa). H. E. E. H.

The Encyclopædia of Islam. By M. Th. HOUTSMA, T. W. ARNOLD, R. BASSET and H. BAUER. Number 20, *Gakhar-Hadith*. London: Luzac and Co. 1914. Pp. 129 to 192.

This is the twentieth part of the Encyclopædia already reviewed at length in our quarterly. The articles are up to the usual high standard, but the subjects selected continue to be geographical and biographical, rather than religious. Less than a column is given to *e.g.*, Hadd, which has such importance in Moslem Criminal Law and its application, while two pages are devoted to Ghadames, a small town in the Sahara waste. The two most important articles for the student of Islam are those on *Al Ghazali* and *Hadith*, the former by Dr. Macdonald, the latter not yet complete. The bibliographies are, as usual, most carefully prepared. S. M. Z.

The Koran in Arabic and Javanese (issued in parts of circa 100 pp.). Pt. I.-VIII. H. A. BENJAMINS, Semarang-Drukkery en Boekhandel, Java. 1913.

Koran Sharif: The Koran in Arabic and Bengali. Christian Literature Society for India. (Part I.; 4 to; pp. 500). Calcutta. 1908-1913.

These recent attempts to provide the Moslems who do not understand Arabic, because it is not their vernacular, with the Koran Scriptures in their own tongue, are significant. In Turkey the authorities have done their utmost to discourage translation and to suppress the versions in Turkish that appeared since the proclamation day of the Constitution of liberty. Why? If the Koran contains the message of Allah for all of his servants, one would think that Islam being, as is alleged, no tribal religion, it would make every effort to translate its sacred book into all languages. But the contrary has been the case. Nearly all of the translations of the Koran—and there are a score—have been made by European scholars, or missionaries on the field. We call attention to the two books mentioned because of their missionary importance. The first will enable all Javanese to see for themselves what Islam teaches, and will undoubtedly prove a valuable adjunct to missionary literature. The print and the text is

exceptionally good, and is in parallel columns. The footnotes in Javanese are textual and not explanatory. The work has been done by Mr. Ngarpah, "Servant of the Sultan of Turkey," holding the rank of Theologian and head of the Priests' School. This effort, although made by one who was once a Roman Catholic and then turned back to Islam, is certainly commendable, for now Javanese Moslems themselves can understand their sacred text.

The other book is the result of much careful work on the part of the Rev. William Goldsack, a missionary of the Australian Baptist Society. Here the text is interlinear, and the abundant footnotes are all from a Christian standpoint. It was a bold but strategic movement on literary lines, and will surely have immense effect among intelligent Moslems. The Koran can well be made a schoolmaster to lead doubtful Moslems to consider the claims of Christianity and to study the character of Jesus Christ. I should hope this method finds imitation in other fields. S. M. Z.

Annali Dell' Islam. Compilati da LEONE CAETANI, Principe di Teano. Vol. VI. Indice dei volumni III., IV. e V. (Anni 13-23 H.). 4to; pp. 217. Urico Hoepli, Milano. 1914.

We are glad to acknowledge this index volume to the elaborate work of the early History of Islam already reviewed in our quarterly. This second Index covers the material gathered in the three volumes that treat of the History of Islam from 13 to 23 A.H. It is unfortunate that there should be need of an Addenda covering eight pages. It will interest the reader to know that volume VII. will soon appear (600 pages), and that volumes VIII.-XV. are in preparation. S. M. Z.

Les Arabes en Berberie Du XI. Au XIV. Siècle. Par GEORGES MARÇAIS, Docteur ès Lettres. Constantine: D. Braham; Paris: Ernest Leroux.

We quite agree with the learned author that "L'histoire de la Berberie au moyen âge n'excitera jamais chez le lecteur français l'intérêt qu'il trouve en celle des pays européens." Yet it is important to have brought so clearly before us an account of the work for good or evil which Islam has accomplished in North Africa, in a land once famous for its civilisation and culture, and to learn in what way the country has been reduced to its present wretched condition.

At the time when this history begins, the Shî'ite form of Islam was the official faith of Ifriqiyah, that is, of the district lying between Cyrenaica and Biskra, *Tunis* and *Bugia*, and the Fatimite Khalifah of Cairo was prayed for in the mosques. But this creed had been imposed by force upon the people, and the majority of the people were still at heart Sunnis. This was especially the case at Qairowan, where consequently a great massacre of Shi'ites took place in A.D. 1016. In 1041, Mu'izzu'ddin, Sultan of Ifriqiyah, rebelled against Egypt and sent to offer homage to Al Qaim bi Amri'llah, the 'Abbaside Khalîfah of Baghdad. He then set to work to massacre the Shi'ites. To punish his rebellious vassal, Al Mustansir, Khalifah of Egypt, launched against him the nomadic Arabs then dwelling in Upper Egypt, East of the Nile. These ruthless barbarians swept like an appalling deluge over the land, until they were defeated with great slaughter by 'Abdu'l Mu'min, the Khalifah of Andalusia, at Setif in 1151.

Roger of Sicily had taken Al Mahdîyah in 1148. Contact with his nominal Christian forces caused the nomadic Arabs to display a zeal for Islam, for which they till then had shewn but little respect.

This manifested itself in hatred of the Sicilians, and "revealed to them a certain solidarity existing between themselves and the populations with which they had until then been fighting," 'Abdu'l Mu'min captured Al Mahdiyah in 1160. He afterwards drew many of the nomads over to Spain to defend his throne.

The Turks seem to have made their first appearance in Ifriqiyah in 1172, when a body of Saladin's Turkish soldiers, under the leadership of an Armenian styled Qaraqush, established themselves in Jebel Nefusah. Later we find them joining with the Banu Ghaniyah in laying waste the land. In fact, the whole of this history is full of wars, slaughter, plundering, and every kind of oppression in an unintermittent course of cruelty and wrong.

We cannot carry the tale further. Suffice it to say that the author has spared no pains to give us the most full and accurate account which his extensive acquaintance with the best Arabic historians alone has rendered possible. The book is a perfect mine of information, and contains genealogical trees, a map, a carefully compiled Bibliography, and a very full Index. W. St. Clair Tisdall.

Tarikh El-Fettach ou Chronique du Chercheur. Par Mahmoud Kati et l'un de ses petits-fils. Traduction française par O. Houdas et M. Delafosse. Paris : Ernest Leroux. 12 francs.

For some twenty years it has been known that there existed in the Sudan a work composed at or near Timbuktu about the sixteenth century and bearing this name. For a long time every effort to obtain a copy of the book failed, but these distinguished scholars were fortunate enough to obtain three MSS. not long since, which enabled them to publish a revised text of the original as one of the "Publications de l'école des langues orientales vivantes" at Paris. In the present volume they supply an admirable translation, with the notes and explanations, which the numerous African terms used in the Arabic text render necessary to proper understanding of it. The editors describe the work as "un ouvrage de premier ordre pour l'histoire du Soudan et donnant une foule de renseignements précis sur l'organisation politique, administrative et sociale des pays nigériens antérieurement à la conquête marocaine de la fin du xvi. siècle." The author and his supplementer were both negro Muslims, whose Arabic is far from perfect : yet the fact of such authorship is worth noting. Mahmoud Kati lived, it is said, to the age of 125 years. To the general reader, perhaps the most interesting parts of the work are those which give in an amplified form the (Arab) legend of the giant Auf, and how he survived the Deluge (pp. 43, ff), the fable about the origin of the Berbers, and the tradition of an Israelite colony on the Niger. The usual number of atrocities will also be found. A full Index and a map add much to the value of the volume.

W. St. Clair Tisdall.

With the Turk in War Time. By Marmaduke Pickthall. 12mo ; pp. 216. London : J. M. Dent and Sons. 1914. 5*s*. net.

The present state of Turkey portrayed in a concise, broad-minded narrative, by Marmaduke Pickthall, who is an ardent lover and sympathiser of the Turks. He visited Constantinople to get to the root of the statements made in European newspapers against the country. He attempts to prove that Turkey, had she the aid instead of the opposition of the powers, would rise out of her present degradation to a new life. G. V. S.

Cent Projets de Partage de la Turquie. By T. G. Djuvara, with a preface by Louis Renault. 16mo; 648 pp. Felix Alcan, Paris. 1914.

Beginning with the saying, "While the Turks are in Europe, there will always be an Eastern question," M. Renault, in his preface to this most interesting volume, shows how the Turkish question has given rise, ever since the period of the Crusades, to proposals more or less definite for the division of their Empire. To make out his count of one hundred projects for the partition of Turkey, the author not only gives the proposals made by statesmen, but also the projects of publicists, or philosophers, who have speculated on the future history of Europe.

The author is well-qualified for preparing such a historical résumé. He was Minister from Rumania to Belgium and France, was engaged in diplomatic service at Belgrade and Sofia, as well as Minister plenipotentiary at Constantinople. It will interest the missionary reader that one of the earliest projects recorded, the fifth, is that of Raymund Lull, in 1306. Among other early plans mentioned are those of Pope Leo X. and Maximilian I. The project proposed by Catherine II. of Russia, 1772, is given special attention, as well as that of Napoleon, 1808. The history of events from 1912 until to-day occupies over 100 pages, and the book contains eighteen maps, some of them in colours, and a very useful index, while the appendix gives us the text of the recent Treaties.

The volume is well-adapted for historical reference, and it is not difficult to read in the gradual decay of Turkey and the partition of its territory, the lesson of history as regards the weakness of Islam from a political standpoint. The long period of delay before the partition of European Turkey and of her provinces in Africa was consummated, was not due to the strength of the Ottoman Empire, but wholly to the jealousy of the other powers in Europe and especially the able statecraft of Abdul Hamid. S. M. Z.

Siratu-'L-Mustaqim (The Straight Path). By the Rev. J. Takle. Pp. 87. Christian Literature Society. 1913. 6*d*.

The author of "The Faith of The Crescent," reviewed in our last number, has given us another notable contribution in the admirable apologetic series published by the Christian Literature Society in India. It is an irenic, straightforward presentation of religion as a personal relationship with God, Who is our Father and our friend through Jesus Christ. The author also shows how world-wide is the difference of the Moslem and the Christian conception of man's relationship to God, and how it works out in the religious, social and political sphere. His conclusion is the prayer for guidance in the first chapter of the Koran. The testimony quoted of ex-President Taft on the effect of Islam in the Phillipines is interesting, since he was at one time Governor of the Islands:

"The Christians of the Phillipines number seven million souls. It is true that these people were not developed beyond the point of Christian tutelage, but their ideas are western, and they understand us when we attempt to unfold to them the theories and doctrines of self-government, of democracy. We can see the difference between these and the million non-Christians there. We have four or five hundred thousand Mohammedans, and they do not understand republican government. *They welcome a despotism and they never will understand popular government, until they have been converted to Christianity.*" S. M. Z.

The Life and Religion of Mohammed. By the Rev. Fr. J. L. MENEZES, a priest of the diocese of Mangalore. Sands and Company. London. 1912.

It is definitely stated that this book "has been compiled on behalf of the sixty million Mussulmans in India," and to show "how they are deceived." The book has 194 pages, and five chapters dealing with The Life of Mohammed; Mohammed at Medina; The Koran; Sects in Islam; and conclusion. We find evidence of very wide reading of the subject, but the approach to Moslem readers is not to our mind at all. It is certainly harsh and unsympathetic.

The attitude towards Mohammed is that of mediæval Christianity. Sentences like the following are common: "The Prophet of Islam was an intentional deceiver and hypocrite, whose religious enthusiasm degenerated into culpable deception" . . . He "lived a life of the greatest wickedness, of heartrending cruelty and of unbounded sensuality" . . . He was "a lewd and profligate man, a fraudulent imposter, who in his gross impiety attempted to make God the apologist for his infamous deeds." The author says that he writes all this in Christian charity, but we feel that instead of winning Moslems it will alienate.

The padre, in conclusion, puts a ban on all the Reformed Churches, and says that "the Holy Roman Catholic religion is the most primitive and the only true religion of Christ founded and placed under the supreme guidance of St. Peter and his successors, the Popes. It is the religion revealed by God as the one by which alone He desires to be worshipped."

J. TAKLE.

Islam and Socialism. By S. MUSHIR HOSAIN KIDWAI. Pp. 80. London: Luzac and Co. 1913. 2*s*. 6*d*.

The author of this extraordinary book was formerly secretary of the Pan-Islamic Society of London, and for many years was prominent in Indian affairs. He counted it an honour to receive at the hands of Sultan Abdul Hamid II. an imperial decoration!

In writing this treatise he has attempted to make Islam more attractive to educated young men of the Orient by demonstrating that the religion of Mohammed is essentially socialistic, and that the Prophet himself lived according to the principles of this doctrine. The example of the great Moghals of India is cited as a proof that the socialistic policy was followed by the Moslem Emperors. They denied the individual ownership of property and regarded all lands as belonging to the State. But Mr. Kidwai forgets that the Moghal monarchs claimed this vast territory for *themselves* rather than for any socialistic state. And the entire population was reduced to a kind of serfdom in the payment of the excessive land taxes. To cite the magnificent and extravagant Shah Jahan as an exponent of Socialism comes very near the height of folly! One might as well say that Louis XIV. was the great French socialist.

As for Mohammed himself, certain Koranic passages and traditional sayings may be cited as encouraging brotherhood and democracy, but always with the significant proviso that the rule is to apply to "the faithful." Drastic punishment and bitter war are decreed for the unbelievers and opponents of the Prophet. According to the Koran there is no brotherhood of humanity, but only of Moslems.

The author cites the common salutation "Peace be to you," as proving the abiding socialistic character of Islam. But we must remember that this very salutation is sullenly denied to non-Moslems,

and that if used by non-Moslems is likely to arouse angry fanaticism on the part of Mohammedans.

In the chapter on " Mohammed's Socialism " the author declares that : " Any impartial reader of history would have no hesitation in acknowledging the fact that no reformer or Prophet before Mohammed, did so much for the condition of women."

What bold effrontery, in view of Mohammed's sensual transgressions and in view of the degrading laws about divorce which he gave forth to his people ! A moment's contrast with the lofty spiritual idealism of Jesus and the noble place given to Christian womanhood is a sufficient answer to such a falsification of history.

On page 79 Mr. Kidwai states that slavery is a thing of the past. But as a matter of fact slavery is still rife in Jiddah, Mecca, Medina, as well as in Afghanistan. These are areas under the exclusive control of Moslem rulers and Moslem law. There are 110 slave-dealers engaged in the traffic to-day in Jiddah.

If this volume falls into the hands of any real socialists they will be indignant at the absurdities and contradictions of the argument. They will not be able to find any kinship of thought or practise in the long centuries of Mohammedan tyranny and autocracy, under Caliphs and Sultans and Emirs. How much socialism was there in the massacres of Mitilene, and Battak, and Sassoun, and Ourfa and Adana ?

Modern education in India has produced a few one-sided books of this type. Some credulous students will no doubt be attracted and persuaded by the grandiloquence and show of logic. But thoughtful students in all lands will not be satisfied until they know the truth. We welcome all sociological research, because it serves ultimately to reveal the world-wide democracy and perfect humanity of Jesus, the Son of God. STEPHEN VAN RENSSELAER TROWBRIDGE.

Missions : Their Rise and Development. By LOUISE CREIGHTON. 16mo. ; pp. 254. London : Williams and Norgate. *1s.*

This book gives the reader an admirable summary of the spread of Christianity from the earliest times until to-day, and like every volume in the Home University Library is by a recognized authority. A special chapter is given to the Moslem problem, which is characterized as " the most difficult and the most urgent of all the missionary tasks that lie before the Christian Church," and it is also pointed out that the chief hindrance to a united and comprehensive missionary advance into Mohammedan territory is " simply want of courage in the Church at home." There are some minor inaccuracies. Not two-thirds but seven-eights of the Moslem world population is under Christian rule, and it is hardly just to the splendid record of the Presbyterian Church (North) to say (p. 215), " In Siam there is but little being done by Christian missions." Missions by Roman Catholics are mentioned, but not those carried on in Roman Catholic lands by Protestant societies. The bibliography is not representative. Z.

The Crimson West : Sonnets on Europe's attitude towards Turkey. by KIRITI VEKIL BEY. Pp. 38. Bedford Press, London. 1913. *6d.*

Fifteen sonnets rightly contrasting the extreme indignation shown by some Christian people at the Turkish atrocities with their complete apathy regarding wrongs against the Turk. The Greeks are tolerated, but the Bulgarians despised ; and Abdul Hamid is idealised in an apostrophe which is rather far-fetched. Z.

Grammar of the Kurmanji or Kurdish Language. By E. B. SOANE. London: Luzac and Company. 8*s.* 6*d.* net.

Oriental scholars as well as travellers in savage but interesting Kurdistan will welcome this, the sixth volume of Luzac's Oriental Grammar Series. Those who have hitherto had to study the language from Justi's "Kurdische Grammatik" will find Mr. Soane a much simpler and pleasanter teacher. The Introductory Notice gives a short account of the chief Kurdish Poets, together with remarks on the main dialects of the Kurdish tongue, which our author derives from that of the ancient Medes, as distinct from that of the Persians. When the present reviewer was studying the Kurdish language in Persia, he was struck with the fact that many words in Kurdish retain much more ancient forms than in Persian. Examples are:— P. *māh*, K. *māng*: P. *māhī*, K. *māsī*: P. *anjuman*, K. *hanjuman*. Yet Kurdish rejoices in contractions, and frequently omits certain letters, as we see in P. *nazdīk*, K. *nezīk*, *nek*: P. *duzdī*, K. *dizī*, P. *girift*, K. *girt*. In the First Part of the book the grammar of the language is simply and clearly taught, in the Second Part the "Idiomatic Uses" of Verbs, Nouns, Pronouns, Conjunctions, Prepositions, etc., are explained. Particular value must be attached to the comparatively large selection of specimens of Prose and Poetry, with notes, and to the ENGLISH-KURDISH Vocabulary. This book will prove of great value to missionaries who wish to preach the Gospel to the brave though savage race that speaks the many allied dialects into which the Kurdish language is divided.

W. ST. CLAIR TISDALL.

The Cradle of Mankind. Life in Eastern Kurdistan. By W. A. and E. T. A. WIGRAM. London: Adam and Charles Black. 1914.

This is a fascinating book! It is written by two men, one of whom had spent years as a member of the Archbishop's Mission to Assyrian Christians, the other who had made a tour of three months in the Mesopotamian Plain and the Kurdish Highlands.

They give us the fresh eye (and, we may add, the excellent photographs) of the new comer, as well as the accurate information and insight of the resident of years. They describe their journey to Kurdistan from Aleppo, and again their journey from Mosul to Baghdad. Incidentally, they give us a considerable amount of history, Roman, Sassani and modern Turkish, descriptions of Assyrian, Babylonian and Roman antiquities, and an insight into the peculiar ecclesiastical and ecclesiological conditions in that region.

After you have finished the book, you will be able to distinguish clearly between a Nestorian and a Jacobite Christian, and will know either apart from a Chaldean or any other form of Uniat. You will know all about the Yezidia or Devil worshippers, and the relations of all these various sects to their Mohammedan neighbours, and will be introduced to the intricacies of Turkish misrule, both ancient and modern, and the interaction of Persian, Turkish and Russian politics. The whole is brilliantly illustrated, not only by capital photographs, but by a number of most excellent and racy stories.

The book is neither a missionary book nor a book on Islam, except incidentally, but the authors hold strong views on the need for the regeneration of the Oriental Churches as a preliminary to the evangelisation of the Moslem world.

RUTH ROUSE.

Pennell of the Afghan Frontier. Seeley, Service and Co., Ltd., London. 1914. 10*s.* 6*d.* net.

I cannot write of the son apart from his mother. I knew them both when they lived together in the Mission bungalow at Bannu. I can understand the Waziri from across the border, who would not take the son's verdict alone on his case, that it was past recovery. "Take me to your mother," he said, "she knows more than you, and all you know you have learnt from her." One can also feel a certain sympathy with the rough Afghan who had come from far Afghanistan to the Mission Hospital at Bannu, to find the son gone and another English doctor offered him in his place. He refused to be treated by another English doctor, and turning away he exclaimed in his guttural Pushtu, "All the mothers in England will never produce another such son."

His father died when he was nine years old, and his only sister had died before. The inspiration of his mother was to bring up her boy with the desire to dedicate his life and talents to the mission field. The lad was delicate, and his mother took him to Eastbourne, abandoning all idea of sending him to a public school. He was brought up at home, and his education was received at a day-school. At the seaside he grew up and got stronger, and when he was seventeen his mother took him to London; and for the next eight years she made a home for him there, while he won brilliant successes at University College, London. In 1886 he took his B.Sc. degree with honours, and carried off the gold medal. Four years later he took his M.B. degree with honours, winning the gold medal and a scholarship. In succession he won the Atchison Scholarship, the Bruce Medal and the Morley Scholarship, and in 1891 he took the M.D. degree and obtained the gold medal, and became an F.R.C.S. When he had obtained all his high degrees and qualifications, he placed his services at the disposal of the C.M.S. as an honorary medical missionary. His mother sailed with him for the east, and together they landed at Karachi on the 15th of November, 1892. The Rev. T. J. L. Mayer, of the C.M.S., who was at that time engaged in the translation of the New Testament into Pushtu, advised his location to Bannu; to Bannu mother and son went, and there they laboured till they died.

What a field! when the missionary had done his best, had unfolded all the treasures of his skill and knowledge, had told the people of Christ mighty to save, it seemed at first sight to have as little effect as pouring water upon the granite rocks of Aberdeen, yet "My Word shall not return unto Me void" (Isa. lv. 11), and mother and son who attempted this service for others in Christ's Name in the hardest mission field in the world, have, without any thought of it themselves, handed down their names for ever in the annals of great missionary achievements. Without the Divine aid nothing can be accomplished, without the gracious influence of the Holy Spirit no souls can be won for Christ, but, with this confidence, the eyes of the pioneer missionary turn instinctively to the closed lands. They lay all around Dr. Pennell. In order to ingratiate himself with the people, he adopted the dress of the Pathan, which is as severe as his surroundings, as his very existence depends often upon his being indistinguishable against the neutral colours of his wild and rugged hills. Sometimes he dressed as a Waziri, and in 1903-4 he went on a wide pilgrimage through North India dressed in ochre garments as a Sadhu, in order to gain a more intimate knowledge of the religious life of the people. He made frequent itinerations through the Bannu and the Kohat districts, visiting again

and again all the principal places. Many of his patients came from Waziristan. Of all the frontier tribes none have given more trouble than the Waziris ; they are divided into two great clans, the Mahsuds and the Darwesh Khel, and they occupy highlands of their own, through which the Gomul and the Tochi rivers flow out into the Bannu districts.

Seeking for centres of work among Waziris, Dr. Pennell opened dispensaries at Tank and at Thall, which are right on the Frontier, and which, under his constant supervision, became very valuable missionary outposts, the one on the west and the other on the east corner of Waziristan, to carry forward the work. But the eyes of his missionary soul ardently looked across the Frontier over the hills and into the valleys, hoping to be the instrument in God's hands of carrying the Gospel message up into the fastnesses of their retreats. Dr. Pennell was a true evangelist. To win even one soul for Christ from among the Mohammedans of the Frontier territories, he undertook long and perilous journeys.

At length, after sixteen years of missionary service at Bannu, he turned his face homewards for a few months. It was his first furlough, and the first separation from his devoted mother. She remained behind to look after the work ; he came to England to raise money to carry it on. During this brief furlough of a few months, his colleagues at Bannu, Dr. and Mrs. Barton, died, and alas, on June 3rd, his mother also died. She died as a soldier at his post : a gun-carriage bore the coffin to the little cemetery at Bannu, and Pathan soldiers fell into line and saluted it as it passed to its last resting place.

After the death of his mother Dr. Pennell married a talented lady, who was herself an M.B. and a B.Sc. Shortly afterwards he became ill with enteric fever ; on November 24th, 1909, he had a severe hemorrhage, and for hours his life hung in the balance. Gradually his strength returned, and on December 10th, he was reported out of danger, but this illness necessitated leave to England. On May 6th, 1910, speaking on Medical Missions in the Queen's Hall, London, he said : " Patients flock to us from far and near : we are surrounded by them from morn till eve. Last year, in the Bannu Hospital alone, we dealt with 34,000 individual cases, and admitted 1,655 of them to our wards. There were 86,000 visits paid to our out-patient department, and we performed nearly 3,000 operations." He returned to Bannu, and in February, 1911, he was awarded the Kaisar-i-Hind Gold Medal. Both his books had been published. " Among the Wild Tribes of the Afghan Frontier" was written during his first furlough, and " Things seen in Northern India " during his second furlough. On the 20th March, 1912, his fellow-worker, Dr. W. H. Barnett, died of septicœmia, contracted in the Mission Hospital. Dr. Pennell, at the urgent request of Dr. Barnett, operated on him on the 17th March ; he contracted the poison himself, and died on March 23rd. He behaved with the greatest fortitude in his last illness, although in high fever and great suffering, and was fully conscious almost to the last. " It is the will of God," he said, as he bade good-bye to all his friends. The bungalow was surrounded by waiting crowds : the news of his death spread like wildfire, and the people were allowed to file through the chamber of death. " Our king is dead," they said from one end of the N.W. Frontier to the other. So dense were the crowds at the funeral, that it was with difficulty a way was kept open to the grave.

G. WINGATE.

Desert and Water Gardens of the Red Sea. By CYRIL CROSSLAND. With maps, diagrams, and photographs. The University Press of Cambridge. 1913. Pp. 158.

The portion of the Red Sea coast described in this book is one of the least known coast lines in the world, yet it is typical of much of the Arabian coast as well as the Egyptian litoral. The first part of the book deals with the desert and its people. In the second part the author speaks of the coral reefs and the geography of the Red Sea. His description of the Arab nomads and negroes, their dress, arms, habits, and traditions, especially their religious observances and superstitions, is most interesting. The Mohammedan religion he rightly holds as admirable from one aspect, but utterly degrading from another, because of "the tyranny of dead customs, the awful blinding influence of bibliolatry. The customs and ideas of a provincial town in the middle of the desert of Arabia thus become unalterable laws for all the world, and those who will not acknowledge this are infidels, damned to the wrath of God." According to the author Islam is, after all, a superficial religion in this part of the world. Before Arab shopkeepers came, the inhabitants did not know their prayers. Saint worship is prevalent and superstition universal. Both the text and the beautiful illustrations show that these nomad tribes are attractive, hospitable, and receptive to the friendship of foreigners. Yet there is no mission station along the entire Red Sea coast from Port Said to Massaua. Altogether this is the best handbook on the social and religious conditions of the people who dwell on the Red Sea coasts.

Is it not a challenge to missions when the author writes, "I wonder much at the neglect of this route through the Red Sea. From Atbara a perfectly comfortable train journey carries one swiftly through desert and mountains to either Port Sudan or Suakin. I trust that I have written clearly enough to prove that a few days on this coast is time well spent." Z.

The Barbary Coast. By ALBERT EDWARDS. 12mo.; pp. 312. New York: Macmillan and Co. 1913.

With two exceptions, these sketches of French North Africa have appeared at various times as magazine articles, and a perusal of the volume shows that the author's point of view toward Mohammedanism has changed considerably since the earlier numbers were written in 1908, the magic and mysticism of the East appealing so strongly to his artistic temperament as to cover or hide completely much that is unlovely in Islam and in the lives of its adherents. A description, so vivid as to be almost revolting, is given of a dhikr in Mogador, as carried on by the followers of Hamdushi, a warrior saint, and the chapter on Algiers relates the story of Geronimo, an early Moslem convert. In 1569, when he boldly confessed his new faith, the people of Algiers were building a great fortress of concrete, block by block, and to bury the shame brought on their religion by this renegade, they took Geronimo, bound him hand and foot, placed him in one of the moulds, and poured the liquid cement about him, leaving him to a martyr's death. The story was preserved by a Spanish monk, the block discovered years later, and the visitor to Algiers to-day may see in the museum a plaster of Paris cast of the mould, which portrays with arresting power the sufferings of this early victim to Moslem zeal.

The policy of France in North Africa is severely criticized, and the

author views with disfavour the rising tide of Western civilization in Algiers, Tunis, Tripoli and Morocco. There are many excellent illustrations, but the transliteration of Arabic words leaves much to be desired, as, for example, *inch Allah* and *moodhen*. C. B. K.

Au Pays Ghimirra. By Dr. GEORGE MONTANDON. Neuchâtel Imprimerie Attinger Frères. 1913. Pp. 463.

The Bulletin of a geographical society does not often consist of so important a work of travel as this, by far the best book on Abyssinia, well-illustrated, with a number of excellent maps, and a complete résumé of the travels of other explorers. The pages that particularly interest the readers of THE MOSLEM WORLD are 214 to 217, in which the writer speaks of the present religious condition of Abyssinia and the spread of Islam. A map indicates that Moslems are found chiefly in Eastern Abyssinia, also in the North-west, and that there is in the midst of the Pagan district south-west of Addis-Ababa an island of Islam. "Au milieu du paganisme, cependant, se trouve un fort noyau musulman dont le centre est le Djimma. Ce noyau est formé exactement des anciens royaumes de Djimma, Ghera, Limmou, Gomma et Gouma. Dans les pays environnants : Bounno, Nonno, Botor et Gouraghé se trouvent de fortes minorités musulmanes." The writer says that Islam is making new converts everywhere, even among the Christian population, and that the lower classes in Abyssinia are more and more accepting the religion of the Prophet. The book is especially full in its treatment of the people of the district of Gimirra. There is only scant reference to the character of Christianity in Abyssinia, and to the work of the Roman Catholic and the Protestant Missions. S. M. Z.

Reisebriefe aus Syrien. By Professor Dr. MARTIN HARTMANN. 12mo ; pp. 123. Dietrich Reimer (Ernst Vohsen), Berlin. 1913.

The author, who is Professor at the Oriental Seminary in Berlin, visited Northern Syria in March and April, 1913, and made a careful study of the Nationalist movement in its attitude towards Turkish rule at that time. But the book is not confined to political observations only. The future of German interests in Syria and Asia Minor, both as regards the economic development of the country and its intellectual progress, is enthusiastically described and advocated. Although the last letter in this collection is dated November, 1913, the author's keen observation and prophetic conclusions are even now well worthy of careful study. He sees no future for independent Turkish rule nor does he idealise Islam. We are glad to notice that Professor Hartmann is becoming more sympathetic to Christian Missions. He speaks a good word for the Syrian Protestant College and for the work done at Urfa for Armenian Orphans. S. M. Z.

Habeeb The Beloved. By WILLIAM S. NELSON. 16mo. ; pp. 102. Philadelphia : The Westminster Press. 1913.

In this brief story of the life of a humble Syrian Christian, the author, a missionary of the Presbyterian Board, gives reliable and interesting information regarding modern Syria, and shows the dissensions and animosity existing in the various religious bodies there represented. The book relates to Islam only in so far as it shows how great a foe Protestant missions have to contend with in the low and debased forms of Christianity which have naturally influenced the Mohammedan's conception of our faith. C. B. K.

Marriage Ceremonies in Morocco. By EDWARD WESTERMARCK, Ph.D. 8vo ; pp. 422. Macmillan and Co., London. 1914. 12*s*.

This most interesting volume by the author of " History of Human Marriage," published more than twenty years ago, is practically an appendix to that larger work. He says in his introductory note that the book mentioned only devoted a very short chapter to the wedding ceremonies, and failed to recognise their magical significance. In the present volume, therefore, he has selected Morocco for a profound analytical study of the subject. Every phase of the Moslem marriage contract and the wedding ceremony is treated with scientific detail, and the exact and curious information resulting from his patient research, reveals much concerning the degradation of womanhood in Islam. " In Morocco it is the universal rule that the parents of the girl marry her without asking for her consent," and the customs connected with betrothal simply emphasise the statement of Moslem law as given by El Ghazzali that " marriage is a kind of slavery." The subject, and the scientific plain speaking, make the work unsuitable for the general reader, but the real condition of womanhood in Moslem law is so often glossed over that we quote this paragraph (page 338) :—

" Islam does not look upon women with friendly eyes. It pronounces their general depravity to be much greater than that of men. According to Muhammedan tradition the Prophet said, ' I have not left any calamity more hurtful to man than woman . . . O assembly of women, give alms, although it be of your gold and silver ornaments ; for verily ye are mostly of Hell on the Day of Resurrection.' The Moors say that women are defective in understanding and religion . . . and God has excluded them from His Mercy . . . They are friends of the Devil ; indeed, an old woman is worse than the Devil. They are possessed with *Jnun*, who help them to practice witchcraft, nay, many women are really *Jnun* in human disguise. When Shem Harush, the Sultan of the *Jnun*, died, he left behind him a daughter who is still alive and assists her own sex in doing evil ; hence women are even better versed in magic than scribes. Their looks are dangerous. At feasts they are allowed to eat first, since otherwise they might injure the men with their evil eyes. Once when I was sitting at my writing desk, one of my servants rushed into my room and quickly closed the window-shutters ; and when I, somewhat surprised, asked him why he thus shut out the light from me, he answered that some women had come to fetch water from the garden outside my cottage, and that he could not allow me to be exposed to their glances while I was writing. The curses of women are greatly feared ; it is considered an even greater calamity to be cursed by a shereefa, or female descendant of the Prophet, than to be cursed by a shereef." The book deserves careful study by those who work among Moslem women and wish to understand the real conditions of Moslem family life as based on their idea of marriage. Fortunately there is a better day dawning for Morocco.

S. M. Z.

A Central African Parish. By EGBERT C. HUDSON, M.A. Simpkin, Marshall and Co., London. 1914. 18mo ; 96 pp. 1*s*.

A simple and unpretentious account of life and work in the African Parish of Luatala, in the Diocese of the Bishop of Zanzibar of the Universities Mission. " The ordinary humdrum work of the African parish means occupying the country for Christ, and stemming the tide of Mohammedan advance." The book gives an excellent idea of the methods of this mission, with many touches of delightful humour and is well worth reading.

S. M. Z.

Turkish Memories. By SIDNEY WHITMAN. 8vo ; pp. 306. William Heinemann, London. 1914. 7*s.* 6*d.*

This book is the outcome of several very prolonged visits to Asiatic Turkey and Macedonia between 1896 and 1908. It deals chiefly with the Armenian outbreak of 1896, the Greek war which followed, and gives an account of the journey made by the author through Asiatic Turkey in company with Dr. Hepworth. The book presents an able apology for the Turks, whose character, government, and method with Christians the author neither bewails nor denounces, but tries to understand. His sympathy extends even so far as to break a lance in favour of the ex-Sultan Abdul Hamid.

His ignorance of the real character of Islam is evident, however. He quotes with approval the sentiment " that a Christian place of Worship has never been desecrated by a Turk except at the taking of Constantinople during the heat of battle." (*Sic*).

Turkish tolerance is lauded, and they are given sole credit for any intellectual progress that has taken place. Even Robert College, we are told (page 226), owes its " very existence to the tolerance and benevolent munificence of successive Sultans."

He tells us (page 254) that every kind of mutilation is strictly forbidden by the Koran, and that there is less crime in Turkey than in almost any other country. Stranger still, " The deposed Sultan was never known to sign a death warrant." Has the author never read of the Koran punishment for theft, and is the history of the innumerable tortures and executions at Yildiz under the old régime unknown to him?

We are not surprised that the work of missions receives scant notice and unfair criticism. To him, all the efforts of missionaries in Turkey represent only " the fierce support of proselytism of former dark ages." The only missionaries for whom he has a word of praise are those few who are " kind-hearted and humane in a Mohammedan sense." The appendix contains some interesting letters from Professor Vambery.

S. M. Z.

Egypt in Transition. By SIDNEY LOW, with an introduction by the EARL OF CROMER. Pp. 316. Macmillan and Co., New York. 1913. 7*s.* 6*d.*

In his brilliant introduction the Earl of Cromer characterises this book as " a lively and very trustworthy account of the present condition of affairs in the Valley of the Nile." The writer apparently visited Egypt and the Sudan more than once just after Lord Cromer's period of reconstruction, and because of his wide experience as a traveller in other lands observed acutely and with sympathy. The author's style is pleasing, and carries the eager reader along because he never obtrudes his own personality, and has a lively sense of humour.

Most descriptions of Egypt begin with Cairo and end on the Upper Nile. This book starts with the desert train entering Khartoum, and then follows the great river down to the Delta and the sea. Thirteen chapters are devoted to the Sudan, eight to the land of Egypt and its people, including a rather weak chapter on the Azhar University, and seven brief chapters on the Occupation, the Capitulations and the Government of the country. It is more than surprising that the author was blind (or blindfolded) in regard to the great question of the religions of Egypt and the transition period that has come to the dwellers on the Nile by the impact of Western civilisation on Islam, the result of missionary education and the revival of Christianity. One rubs one's eyes after knowing the Moslem Press Reports, or even what so un-

partisan a witness as the *Egyptian Gazette* tells its readers, to find this paragraph of condensed wisdom :—

" Islam lies at the base of Egyptian society, and it is on the future of Islam that the future of Egypt depends. For let us make no mistake on one vital point : we are not Christianising the East. The Mohammedan world is farther from conversion to the faith of the West—for my part I believe the Buddhist and Brahman world also—than it was three centuries, or even ten centuries ago. Indeed, one may say that in the continents of the brown and yellow races Christianity has been steadily receding for over a thousand years."

Has our esteemed author never heard of Uganda and Blantyre, or the last Indian census, or caught even a whisper of events in Korea, China and Japan ? No Moslem of the Azhar could be so blind to the steady growth of Christian influence, education, and effective propagandism as is Mr. Sidney Low. He has apparently seen the barrage at Assiut, but not the American Mission college there with its more than 700 students—the future leaders of Egypt. There is no reference whatever to the extensive hospital work at Cairo, Tanta, or among the fellaheen of the Delta. He speaks of the increased desire for girls' schools, but does not mention that the missionaries since the day of Miss Whately were the sole pioneers and promotors of higher education for womanhood, and fought the battle against Moslem prejudice until they have won the very citadel of opposition. We are not surprised that Mr. Low is eloquent on the heroes of Khartoum, who purchased civilisation and empire at the cost of their lives, nor that he pays high tribute to the men who bridled the flood of the Nile—Sir Colin Scott-Moncrieff, Sir Wm. Willcocks, and others—but was there no room for a word about the heralds of the new education and the pioneers of the West, who fought the battle for tolerance and religious liberty long before Great Britain appeared in Egypt ?

Apart from this criticism we commend the book much and in every way. It is a strong, vigorous presentation of conditions in lands that owe more to Britain than they can ever repay until Egypt and the Sudan become Christian, as they will after this period of transition.

S. M. Z.

"A Master Builder on the Nile." Illustrated ; 8vo ; 304 pp. cloth. $1.50 net. Fleming Revells and Company, London and Edinburgh. 1914.

This has been rightly described as " the story of a great missionary," for it presents a vivid picture of one of the founders of the United Presbyterian Mission in Egypt. While not specially noticeable as the life of a worker among Moslems, yet it is the story of the planting of the American Mission and the founding of Assiut Training College.

It is exceedingly well-written and free from the glamour of hero-worship, which sometimes mars otherwise excellent biographies. The writer has entered upon her task in a way which only a near relative could do, and the wife and mother who voluntarily keeps much too far in the background has aided her daughter in bringing out very vivid and graphic touches.

How graphic are these touches ! How clearly we see before us the " common collier," again the 'varsity student, yet again the guest of princes and earls, and throughout all the burning enthusiast, and yet one who found time for his single hobby—music and the love of harmony. His discouraging early days at Alexandria were bravely faced, and he appears to have said with other zealous missionary

probationers, " It's all in the training." His marriage and shipwreck, his early Nile trips, his first grip of the " heart of the problem," the persecution which broke out in Cairo, his pioneering days in Assiut, the pleasant interlude consisting of the choice and training of a bride for Maharajah Dhuleep Singh—all these are fascinating ; but after all the central point in the story is the college. It was his child, and he who had buried several of his own children in their early days feared lest this, his dearest child, should be buried in the grave of its father. Not so, however, was the result : for Assiut Training College stands to-day the *Alma mater* of hundreds of evangelistic teachers and several scores of evangelical pastors.

The writer of the biography seems to have come to close grips with the problem which is present to every mission board working in Moslem lands. Most men have to decide sooner or later whether the strategic method is to save a few souls from this generation, or whether it is better to lay a solid foundation, and thus to save many more souls from the next generation. Our writer says :

" But in 1874 the snatching of brands from the burning, rather than Paul's labour of planting churches, was still the popular and almost universal view of a missionary's calling, and those who held the theory that the establishment of a self-propagating native church is the matter of primal importance in evangelising a land, were as yet but a small minority."

It will doubtless be remarked by all that a blending of the two methods is perhaps the safest course ; not compromise but combination. Cannot an institution be placed upon a strong basis with a view to turning out the best type of men to do, in days to come, far better than the foreign missionary can do to-day ? And cannot the same missionary display to the students his trophies of individual souls won ? What better object-lesson on the winning of Moslems could there be than to have present in the class several individually converted and baptised Moslems ?

Our author says, " Might there not have arisen the type of church that lived ever in the missionary's dreams—a church in which membership would mean active service, and the bearing of office would mean the consecration of life to the training and leading of workers ? "

Might not, we will also add, the members of this church believe, to the last man, the possibility of the regeneration of the Moslem ?

We are here touching one of the chief problems of the evangelisation of Moslem lands. How can we give our best energies to building up a strong native church, and at the same time exhibit to the members, as our most eloquent sermon, many precious " brands plucked from the burning ? "

It will be gathered from this that we have not found the book to be a very full record of work among *Moslems*. Could such have been expected in those early days ? Possibly not. Notwithstanding this, the book is more than interesting, it is thrilling. There are many extracts from Dr. Hogg's letters revealing a man not only on fire for God, but one who habitually " stirred himself into flame " (2 Tim. i. 6, R.V. margin).

Compare the following letter to the Earl of Aberdeen : " I have always felt that the ultimate success of our work in a missionary point of view will depend not so much on the *number* as on the *nature* of the churches gathered or planted by us. Already, in Upper Egypt, we have at least the *nuclei* of as many churches as are needed to evan-

gelise the whole of the Thebaid, provided the 'salt' retains its 'savour' and the 'leaven' is propagative, as by *nature* it ought to be. If, however, the members of our native Church cannot be trained to take a heartier and more serious interest in Christian work than is the case at present, then—as I solemnly assured them wherever I went—although the thirty stations in the Thebaid were increased to three hundred to-morrow, the ultimate Christianisation of Upper Egypt would be no nearer than it is to-day. Not that our converts in Egypt are less fruitful in Christian effort than the majority of their brethren in Scotland. Such is far from being the case: but both here and at home the growth of 'Christ's Kingdom' is checked and thwarted by the failure of His subjects to realise that the very thing in which the great difference lies between them and other men is this—that others live to themselves, while *they* live 'not to themselves but to Him who died for them and rose again.' Oh, for an Evangelistic Baptism all over the Church! Then in one short generation would the kingdoms of this world become the Kingdom of the Lord and of His Christ."

The illustration of College days at Edinburgh, which should have faced page 34, is missing, otherwise the book is well got up and a credit to both author and publisher. It is to be hoped that an Arabic edition may soon be available. ARTHUR T. UPSON.

Ghulam Jabbar's Renunciation: A Tale of Eastern Bengal. By the Rev. WILLIAM GOLDSACK. Pp. 137. Christian Literature Society, Madras. 1913. 6*d*.

In every human heart there is a craving to know something of the experience of others, not so much what they are, as what they are thinking and doing, and if they cannot be seen in real action, then it must be in imagination. For this reason the story-book is of infinite value in the spread of Christian truth. "Theology woven into 'Pilgrim's Progress' throbs with vitality." The workers in the Homeland have endorsed this view of the story-book, but in the Mission field we have scarcely got beyond our polemical literature. Excepting "Sweet First Fruits," Miss Marsden's booklets and the series of story-parables issued by the Nile Mission Press, we have very little of the story-class of books for Moslems, so we welcome this book. It has a wealth of convincing argument, dialogue and doctrine woven into a story which should touch the hearts of all Moslem readers and at the same time unsettle them concerning the foundations of their faith. The Koran is appealed to throughout, the Arabic of each passage quoted being given; while the teaching of the New Testament is cited in marked contrast.

Ghulam's perplexity began when one day he heard a missionary in the bazaar quoting from the Koran, that when Moslems were in doubt concerning the truth they should ask the Jews and Christians. This led to a long conversation with his friend, Emarat, and with their maulvie—a true East Bengal type—whose explanations were anything but convincing. Then the young men were constantly comparing the attitudes of the missionary and the maulvie. One idea disposed of led on to another, and the question arose, "How could Moslems accept the teaching of the Christians when the Bible had been tampered with?" The missionary, who is always represented as a specialist in the Mohammedan controversy, finds it quite easy to prove that the Bible we possess to-day is the same as that known to Christians in Mohammed's time. The Koran is always at his elbow, as are the accepted commentaries of the great Imams, and also the Urdu Com-

mentary of the Bible by Sir Syed Ahmad Khan, in which it is proved that it was impossible to corrupt the Christian Scriptures.

We are carried on with the missionary from argument to argument and with Ghulam from enlightenment to experience. Incidentally we go through a chapter giving an account of a full-dress debate between the missionary and the maulvie on "the Koran testimony to the Christian Scriptures," in which the maulvie is put to confusion from his own Arabic and Persian books. Another chapter describes an interview with a munshi who had become an earnest preacher of the Gospel, and we are given a glimpse of his Christian home and family, into which Ghulam afterwards marries.

In the end, when Ghulam makes his confession of faith in Christ, his father's anger knows no bounds. The lad is imprisoned, starved, and beaten, but nothing moves him from his determination to follow the sinless Isa of the uncorrupted Injil, which the Koran says is the Book of God. Later, the lad "found himself outside his father's gateway disinherited and disowned, a derision and a byword in the village where he had been born." The missionary befriended him.

Emarat was also converted, largely through the study of a Bengali translation of the Koran. He saw that that book was in direct opposition to such popular ideas as the intercession and sinlessness of the Prophet.

The special value of the book is in the clear proof given from the literature of Islam concerning the authenticity of our Scriptures, and, after all, the controversy between Islam and Christianity should end with such proof.

The book is written in such a sympathetic and brotherly spirit that we feel it is just the thing for placing in the hands of educated and seriously-inclined Mohammedan young men. J. TAKLE.

Beyond the Pir Panjal. By Dr. ERNEST F. NEVE. 12 mo; pp. 178. Church Missionary Society. 1914.

This is a new and popular edition of Dr. Neve's interesting and instructive volume on Kashmir and Kashmiri, Tibet. His long term of service as a C.M.S. missionary, covering a period of more than a quarter of a century, enables him to speak with authority of the development of the country, its people, and the work being accomplished among them, and gives him the right to plead for recruits that this work may more adequately meet the needs (physical and spiritual) of this section of the Moslem world. The book abounds in excellent illustrations, but has no index. K.

The Balkans: a Laboratory of History. By WILLIAM M. SLOANE, Professor of History in Columbia University. 16 mo; pp. 322. New York: Eaton and Mains. 1914.

A full and scholarly review of the Balkan question by one who is an accepted authority on Near Eastern affairs. Being in Europe during the Balkan upheaval, Professor Sloane was able to make a first-hand study of the causes, progress and outcome of the recent war, and the results of his investigation are here presented to us in most readable form. The social and religious, as well as the political, problems of the Balkan pensinula, are dealt with in a most comprehensive manner. K.

SURVEY OF RECENT PERIODICALS

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Owing to the war, it has been impossible to receive the usual survey of German and Dutch periodicals kindly undertaken by Pastor Gottfried Simon, of Bethel bei Bielefeld.—EDITOR.

I. GENERAL.

The Present Crisis in the World of Islam. Rev. S. M. Zwemer, D.D. *Church Missionary Review*, London. JULY, 1914. An appeal based on the present political, social and religious crisis, with special reference to Pan-Islamic movements and the effect of the recent victories of Christian armies in North Africa, Persia and Turkey.

II. SOURCES OF ISLAM IN ARABIA.

III. HISTORY OF ISLAM UP TILL RECENT TIMES.

Mohammedanism in West Africa. Rev. R. P. Dougherty. *Missionary Review of the World.* JUNE, 1914. Account of Islam and its advance, more especially in Sierra Leone. Interesting illustrations.

Islam. Bishop of Zanzibar. *Central Africa*, London. AUGUST, 1914. Description of Islam in East and Central Africa and particularly in Zanzibar and on the island of Pemba, showing its lack of spiritual power while it spreads all along the roads of commerce.

A Journey in Dersim. Capt. L. Molyneux-Seel. *The Geographical Journal*, London. JULY, 1914. Account of a journey in Dersim in July, August and September, 1911, including information concerning the religious beliefs and traditions of the people such as to throw light upon their racial origin. "They must be considered as Mohammedans of the Shiite branch, although their religion contains practices and beliefs borrowed from Christianity."

IV. KORAN, TRADITIONS, THEOLOGY, etc.

Some Practical Aspects of the Bahai Teaching. Geo. G. Andre. *The World and the New Dispensation*, Calcutta. MAY 14th, 1914. Appreciation from the Bahai standpoint of Bahaism as the religion of universal brotherhood, a lecture delivered at Edinburgh.

The Claims of Bahaism. Rev. S. G. Wilson, D.D. *The East and the West*, London. JULY, 1914. Examination of the claims of Bahaism from the Christian standpoint, with special reference to the writings of Baha Ullah and the question, "Is Bahaism fitted to be a universal religion?"

V. RELIGIOUS AND SOCIAL LIFE OF ISLAM.

Ein Mohammedanischer Volksprediger. D. von Oertzen. *Der Sudan Pionier*, Wiesbaden. JUNE, 1914. Account of an itinerant Moslem preacher, Sheik Ali Garbi, of Cairo, with notes of two sermons at Daran.

Propagation of Islam. *The Hablul Matin*, Calcutta. MAY 20th, 1914. Appeal especially to Indian Moslems to propagate their faith. "Christianity has multiplied nearly threefold since 1872. If an alien religion that admittedly has nothing in common with the people of this country can claim an increase of 32.6 per cent. in ten years, what immense progress could be achieved by an indigenous agency of Muslim workers, if even one hundredth effort could be made by them."

Islam in Japan. M. Barakatullah. *Islamic Review*, Woking. JULY, 1914. Account of the work of Ibrahim Abdur Rashud, of Siberia, in Tokyo, from 1909 to 1912; the publication of *The Islamic Fraternity*, and the present prospects for Moslem propaganda in Japan.

Der Nutzen des Grabzimmers des Propheten in Medina. *Der Sudan Pionier*, Wiesbaden. JUNE, 1914. Exposure in Al Moayjid of certain magical practices at the Prophet's Tomb. Translated by E. Schäfer, of Daran.

Islamic Mode of Worship. Mirza Bashir-ud-din. *The Review of Religions*, Qadian. JUNE, 1914. A minute description of Moslem worship, "Nimaz," with transliterations and translations of the invocations.

A Muslim Wedding Sermon. *Islamic Review*, Woking. AUGUST, 1914. A wedding sermon delivered at the Mosque, Woking.

Woman in Islam. *The Review of Religions*, Qadian. JUNE, 1914. Discussion of woman's status in Islam based on an incident reported in the East African Standard, by Dr. F. G. Cawston.

The Feminist Movement in Turkey. Ellen D. Ellis and Florence Palmer. *Contemporary Review*, London. JUNE, 1914. An account by lecturers on the staff of the American College for Girls at Constantinople of the awakening of the Mohammedan women in Turkey. The new régime of girls' education is carefully described, and indications are given of professional work other than teaching which is opening up for women. "Although this movement is a very recent one, it has proved already one distinctly to be reckoned with."

VI. POLITICAL RELATIONSHIPS OF MOHAMMEDAN MISSIONS.

Egyptian and Sudan Frontiers. Frank R. Cana. *Contemporary Review*, London. MAY, 1914. A careful statement of the need for a speedy and definite agreement between Great Britain, Italy and France regarding the western frontier of Egypt and the Sudan. "Especially is it desirable that the Darfur question should be settled, for at any moment an untoward incident there might cause a wave of fanaticism to sweep over the Sudan."

VII. HISTORY OF MOHAMMEDAN MISSIONS.

A Survey of the Arabian Field. Rev. J. Cantine, D.D. *The Christian Intelligencer*, New York. JUNE 3rd, 1914. An urgent appeal for the fuller occupation of Eastern Arabia and for advance into Inland Arabia.

The Supreme Importance of Arabia to Jesus Christ. P. W. Harrison, M.D. *The Christian Intelligencer*, New York. AUGUST 12th, 1914. An appeal to the Dutch Reformed Church of America to strengthen its mission to Arabia. Pictures are given of mosques adapted to the various styles of architecture in the Malay States, West Africa and China.

A Journey through Central Arabia. Capt. G. Leachman. *The Geographical Journal*, London. MAY, 1914. Detailed account, with map, of a journey undertaken in November and December, 1912, from Damascus through Bir Meluse, Leina, Boreida, Riadh to Ojair and Bahrein. Interesting in connection with the above-mentioned articles.

A Review of Fifty Years' Work and Witness in Kashmir (I., II.). E. F. Neve, M.D. *Church Missionary Review*, London. JULY-SEPTEMBER, 1914.

American United Presbyterian Mission Hareem Report. Rena Hogg. *Blessed be Egypt.* JULY, 1914. Account illustrated by many incidents of the work in the hareems of Egypt by the ten women missionaries of the U.P. Mission and their fifty Bible-women in twenty-five to thirty localities.

A Christian University at Cairo. *Blessed be Egypt.* JULY, 1914. Statement of the reasons for such a University at Cairo, a list of the twelve Trustees already appointed, and an outline of the proposed curriculum.

Work in the Egyptian Agency of the British and Foreign Bible Society. *Blessed be Egypt.* JULY, 1914. Account with statistics of the circulation by sale at depots and colportage tours of Bibles and portions of Scripture in Egypt, the Anglo-Egyptian Sudan, Palestine, Syria and the Lebanon, Suez, Hodeida and Abysinnia.

VIII. THEOLOGICAL AND APOLOGETICAL.

The Perfect Religion (XII.). **The Muslim Attitude towards God and Man** : Tagura. M. Ataur Rahman. *The Review of Religions*, Qadian. APRIL, 1914.

Civilisation : Islam and Christianity. (II.). John Parkinson. *Islamic Review*, Woking. JULY, 1914. A reply and criticism in answer to the Editorial in THE MOSLEM WORLD, April, 1914. the argument being based on " Christianity and Civilisation," by Chas. T. Gorham.

Islam at the White City. E. A. Welch. *Islamic Review*, Woking. AUGUST, 1914. Account of a day of propaganda, by Khwaja Kamal-ud-din, of Woking, on July 17th, at the White City, a permanent exhibition building in West London. Addresses were given, and four Moslem hours for prayer observed from 11 a.m. till evening.

Why I adopted Islam. Shaik Khalid Sheldrake. *Islamic Review*, Woking. SEPTEMBER, 1914. An address at the White City, London.

The "Mare's Nest." John Parkinson. *Islamic Review*, Woking. SEPTEMBER, 1914. A reply to "The Mare's Nest again," by the Rev. W. St. Clair Tisdall, D.D., in THE MOSLEM WORLD, July, 1914.

A Twice-Born Turk (IX.). *Missionary Review of the World*, New York. JUNE, 1914. Conclusion of the reminiscences of a converted Moslem Sheikh, translated by A. T. Upson.

The Guzzana and the Necklace. Miss I. Lilias Trotter. *Blessed be Egypt*. JULY, 1914. An evangelistic story for women, translated from the Arabic.

An Answer to Lord Headley. *North Africa*, London. AUGUST-SEPTEMBER, 1914. A reply in considerable detail to Lord Headley's reasons for adopting Islam, by J. Awetaranian, of the German Orient Mission at Philippopolis.

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